



PROCEEDINGS  
OF THE  
SEMI-CENTENARY  
CELEBRATION

OF THE  
African Methodist Episcopal Church of Cincinnati,

HELD IN  
ALLEN TEMPLE,  
February 8th, 9th, and 10th, 1874.

WITH AN ACCOUNT OF THE RISE AND PROGRESS OF THE COLORED SCHOOLS;  
ALSO A LIST OF THE CHARITABLE AND BENEVOLENT  
SOCIETIES OF THE CITY.

EDITED BY  
REV. B. W. ARNETT,  
PASTOR OF ALLEN TEMPLE.

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CINCINNATI:  
H. WATKIN, PRINTER, COR. FIFTH & WALNUT STREETS.  
1874.



# INDEX.

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Officers of Allen Temple. ....	5
Father King's House in 1824 .....	6
Allen Temple Feb. 8th, 1874. ....	7
Opening Services.....	8
Historical Address.....	9
Semi-Centennial Sermon .....	78
Christian Reunion .....	87
Poem—"Now and Then".....	87
Address, Civilizing Power of Christianity .....	93
"    Our Sister Churches.....	93
"    The Developing Power of African Methodism.....	97
"    The Common Schools .....	102
"    Our Country .....	105
"    Chief Executive of the Nation ..	107
"    Our City.....	110
"    The Press .....	110
"    Obedience to Law .....	110
"    The Relation of the Pulpit to the People .....	112
Disciple Church .....	117
United Brethren, Walnut Hills.....	117
Butler Lodge, No. 1, I. O. G. S.....	118
Doreas Relief Society .....	118
United Daughters, Walnut Hills ..	118
Sisters Good Shepherd .....	118
Stars of the West, Golden Link Lodge .....	119
Relief Union .....	119
Bannaker Lodge, No. 2, I. O. G. S.....	119
Mount Moriah Lodge, No. 1, D. S.....	120
Ohio State Grand Council No. 6, I. O. G. S. & D. S.....	120
Sewing Circle of Allen Temple.....	120
Christian Aid Association, Allen Temple ..	121
Sons of Liberty .....	122
Union Central Lodge, No. 1, A. P. A... ..	122
Female American Association .....	122
Cincinnati Lodge, No. 1, I. O. Star of the West .....	123
Daughters of Union .....	123
Sons of Enterprize .....	123
United Sisters .....	124
Independent Daughters of Hope .....	124
United Colored Americans.....	125

Zerubbabel Commandery, No. 1 .....	125
Henderson Encampment, No. 8.....	126
The Grand Chapter for the West .....	126
Salem Court, No. 2.....	126
Sharon Court, No. 1.....	127
Prince White Chapter, No. 1, R. A. M.....	127
Corinthian Lodge, No. 1, F. A. M. . .	127
True American Lodge, No. 2, F. A. M.....	128
St. John's Lodge, No. 3, F. A. M, .....	127
Franklin Chapter .....	128
Independent Order of United Brethren..	128
Queen City Lodge, No. 1.....	128
St. Luke Lodge, No. 2.....	128
St. Francis Lodge, No. 3 . . . . .	127
New Asylum for Orphan and Friendless Colored Children.....	129
Military Organization .....	132
List of Contributors.....	133

### CHURCH STATISTICS.

Churches.	Location.	No. of Members.	Value.
ALLEN TEMPLE.....	Cor. Broadw'y & 6th Sts.	390	\$75,000
BROWN'S CHAPEL.....	Walnut Hills.....	100	6,000
UNION CHAPEL.....	Seventh near Plum.....	325	30,000
UNION BAPTIST.....	Cor. Mound & Richmond	512	35,000
ZION BAPTIST.....	9th St, near Central Av..	200	50,000
CHRISTIAN CHURCH.....	Harrison steast Broadw'y	80	10,000
PLUM STREET BAPTIST...	Plum, near Front.....	70	
WALNUT HILLS BAPTIST..	Willow St.....	75	
MOUNT ZION BAPTIST...	Ninth, near John .....	150	
CUMMINSVILLE BAPTIST,.....	.....	50	3,000

# OFFICERS OF ALLEN TEMPLE.

FEB. 8, 1874.

REV BENJAMIN W. ARNETT, PASTOR.

THOMAS E. KNOX, LOCAL DEACON.

WM. BUCKNER, LOCAL PREACHER.

GEORGE H. HAND, EXHORTER.

JAMES SOLO, “

WILLIS JOHNSON, “

JAMES M. JOHNSON, “

SAMUEL PHELPS, “

THOMAS W. JOHNSON, “

SHADRACH COTTRELL, “

JACOB SHAW, “

## STEWARDS

George Peterson.	George W Bates.	John Dickson.
Silas Redman.	Com. F. Buckner.	John Turner.
Robert E. Smith.	Thomas E. Knox.	Jacob Shaw.

## CLASS LEADERS.

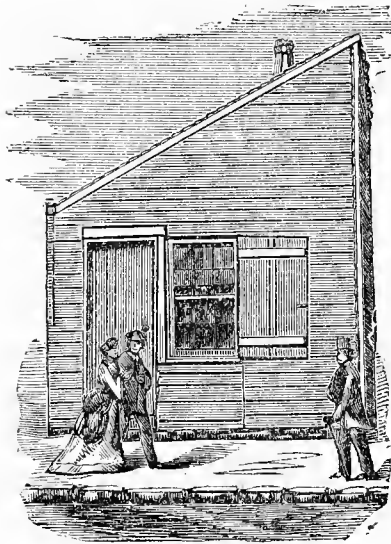
James Mathews.	Wm. Bell.	James H. Smith.
Wm. Clark.	David Turner.	Silas Redman.
Robert E. Smith.	John H. Terry.	Kennard Buckner.
George Armstead.	Edmond Carey.	George W Bates.
John W. Haskens.		

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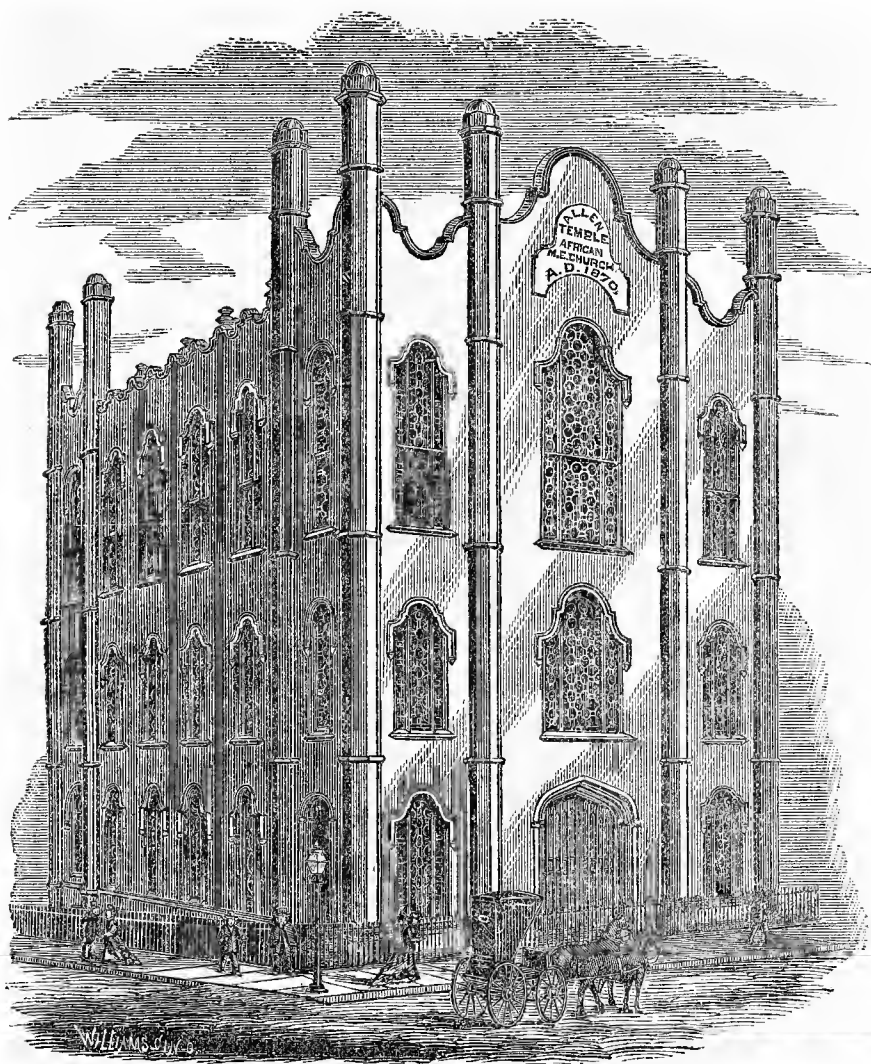
George Peterson, <i>President.</i>	J. Harvey Smith, <i>Ass't Secretary</i>	
Wm. H. Mann, <i>Secretary.</i>	John W Haskins, <i>Treasurer.</i>	
Willis Felton.	C. F. Buckner.	Thomas E. Knox.
George W Ware.	Thomas Branch.	

## CHOIR.

C. F. Buckner, <i>Organist.</i>	W. H. Palmer, <i>Leader.</i>	
Nancy B. Tilghman.	Ella E. Buckner.	Jennie B. Watson.
Sarah A Werles.	Rosa Wood.	George W Bates.
Sarah A. Henry.	Lucy K. Lewis.	Willis Felton.
Isabelle King.	Alice V Wilson.	Thomas W Johnson.
Mary E. Campbell.	Anne E. Cook.	Andrew J. De Hart.



FATHER KING'S HOUSE,  
Where the African M. E. Church of Cincinnati was organized  
by Rev. MOSES FREEMAN, Feb. 4, 1824.



ALLEN TEMPLE AFRICAN M. E. CHURCH;  
Cor. Broadway and Sixth Street, Cincinnati, O. Feb. 8, 1874.



## OPENING EXERCISES OF THE SEMI-CENTENARY SERVICES.

Sunday morning, Feb. 8, 1874, being the day set apart for the celebration of the Semi-Centenary of the African Methodist Episcopal Church of this city, prayer-meeting was opened by Bro. Robert E. Smith, at 5½ o'clock, A. M. The attendance was large, and the spirit was good; many were the thanks of the congregation to God for his many blessings in the past, and prayers for his continued favors.

### SUNDAY SCHOOL.

At the appointed time the school was opened by singing,

"What shall the harvest be."

Prayer by Rev. Jeremiah Lewis.

Thomas E. Knox, superintendent, then made a short address to the children.

Prof. A. W. Henson then made some appropriate remarks as to what we should hold on to of the past, and what we should let go.

Rev. R. A. Johnson spoke of the necessity of a great work in the future; that the school should get the old fire of religion, and push on to its destination.

Bro. James Mathews spoke of the difference in the opportunities of the children now to that of his childhood.

W. D. Brown told of the time when he first came to this city, and how the children enjoyed the school.

Rev. Phillip Tolliver, jr., sent a letter to the school stating that the reason of his not being present to deliver an address, was on account of a revival going on in his church, at Chillicothe, O.; but he wished them God-speed in the good work of soul-training.

Morning services commenced at 11 o'clock, A. M., by singing the hymn commencing,

"O God, our help in ages pass,  
Our hopes for years to come."

After which prayer was offered by Rev. Jeremiah Lewis.

The choir then sang an anthem, after which the Rev. B. W. Arnett delivered the following address:

# Historical and Semi-Centenial Address,

DELIVERED IN

ALLEN TEMPLE A. M. E. CHURCH,

February 8, 1874,

BY REV. BENJAMIN W. ARNETT.

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DEAR BISHOP, ELDERS, AND CONGREGATION:

In appearing before you in the capacity of historian, I must confess that the novelty of the position, and my inability to do justice to the subject and the occasion, makes me wish the mantle had fallen on other and broader shoulders.

But it is otherwise, and I will do the best I can under the circumstances. Truly we have met in this large and commodious temple to pay a tribute of respect to the memory of the noble band of Christians who were the founders of this society, and also to celebrate the fiftieth anniversary of this society. We have come together to look over the road traveled, and rejoice in our triumphs, and learn from our defeats. We want to ascertain whether we have been any benefit to this community in a religious, educational, moral, or social point of view. Have we added anything to the interest of the colored race? or, in other words, has the church paid any attention to the wants of the race? Has she been faithful to her mission? If we find we have done something, then I, for one, am willing to start on the journey to the Centenary Celebration with new energy, zeal, and patience, trusting in the God of our fathers. But if we find we have not done anything in the past, then let us disband our forces and give up the ship.

Now let us examine the subject carefully, honestly, and in the light of history, and let the work of the past be the witnesses. We will call your attention to the rise and progress of the African M. E. Church in this country.

The African Methodist Episcopal Church of the United States of America is the first successfully organized effort of the American negro; it is not the only effort, but it is the first and the largest. The question as to the capabilities of the colored man was much agitated in the early history of this country; many who held slaves wanted an excuse for their conduct, therefore they asserted that this race must have some one to rule over it or it could not live.

The following question or problem was given to the multitude:—Is the American negro capable of organizing, managing, and maintaining a religious organization without the supervision of the white man? Some took the affirmative, others the negative; the contest lasted for a number of years, those of the affirmative treated the colored people well, while the larger part of the majority treated them in a shameful manner, both in church and state, until the noble-hearted men of the east resolved to stand it no longer, so they went to work to perfect an organization. I will give the following from my address before the United Brethren Conference at Pleasant Ridge Chapel, Butler county, Ohio, August 12, 1872.

“The causes which led to the organization of the African M. E. Church are numerous; but a few facts will give an idea of the principal reason of our origin. After the close of the war of the Revolution, while the world was rejoicing at the establishment of a government whose declared principles were universal, political, civil, and religious liberty, and while they were singing the anthems of peace, there was another mighty conflict going on—not on the battle-field, with saber and musket, but in the churches and the social circles of the land. Prejudice, the unrelenting enemy of the oppressed and weak, was asserting its power; and from the year 1787 to 1816, the conflict continued without cessation. The colored portion of the numerous congregations of the North and South were wronged, proscribed, ostracised, and compelled to sit in the back seats in the sanctuary of the Lord. The sons of toil and daughters of oppression remained on these seats for some time, hoping that some of the members, at least, would receive a sufficient amount of grace to enable them to treat these children of sorrow with Christian courtesies. But they were doomed to disappointment; for soon bad yielded to worse, and they were sent up into the dusty

galleries. There, high above the congregation, they had to serve the Lord silently—for not an amen must come down from among that sable band. These and other indignities our fathers bore with Christian patience for a number of years. They were denied the communion of the Lord's supper until all the white members had partaken. This treatment continued until forbearance ceased to be a virtue, and our fathers drew out from among them; for the watch-fires of soul-freedom were burning in their bosoms. These were kindled and fed by the sentiments of the age in which they lived; for on every side could be heard the watch-word of the nation—'All men are born free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.'

"The first meeting was held in the blacksmith-shop of Richard Allen, in Philadelphia, Pennsylvania, at the corner of Sixth and Lombard Streets. The mother church of the connection stands on the site of the old 'blacksmith-shop.' The place of meeting was called 'Bethel,' for God was with them. There, in the name of the living and true God, our fathers lifted up the glorious banner of the A. M. E. Church, which has been borne in triumph from the Atlantic to the golden shores of the Pacific ocean; and from our northern lakes to the shores of the southern gulf, beneath its folds of purity and holiness to the Lord, thousands have lived, fought, bled, died, and gone to glory; and still there is a host keeping time to the music of the gospel—having on the whole armor of God.

"The first general conference of this infant child of God was held in the city of Philadelphia, in 1816. There we find in this body the following princes in heart:—Rev. Richard Allen, Jacob Tapsico, Clayton Durham, James Champion, and Thomas Webster, of Philadelphia, Pa.; Daniel Coker, Richard Williams, Henry Harden, Stephen Hill, Edward Williamson, and Nicholas Gailliard, of Baltimore, Md.; Peter Spencer, of Wilmington, Del.; Jacob Marsh, Edward Jackson, and William Andrew, of Attleborough, Pa.; Peter Cuff, of Salem, N. J."

These were men of piety, well noted for their love of truth. They were the founders of the A. M. E. Church. The convention opened on the 9th of April, 1816. No man in the convention, save one, was what we would call an educated man, but they all loved God and humanity.

“Thus you see that our organization was a child of necessity, born in obscurity, with no stately conclave of earthly dignitaries to witness its advent, nor celebrated minstrels to sing its natal songs. It was rocked in the cradle of want and poverty; for the first decades of our history were years of numerical, financial, and educational weakness. But from the beginning we have had only one object in view, and one desire. Our object was to save men from their sins; our desire was to please God, and follow the instructions of the great Teacher. Our organization, like others, had its general and special purposes. The general purpose was to assist in bringing the world to the foot of the cross of Christ; and the special was to assist in relieving the African race from physical, mental, and moral bondage. We were in the house of bondage, with fetters on body, soul, and mind. But we had a strong faith in the justness of our cause, and a lively hope of the final triumph of the right. With this faith and hope, we went to work for God and humanity, declaring war against whisky, slavery, caste, ignorance, and sin of all kinds. And from then until now we have used all our available forces, and have thrown them into the combat of the right against the wrong.

“The minutes of 1817 are lost, says Bishop Payne, but the manuscript minutes of 1818 show that there were only seven itinerants—a historic number. These are the names of the noble seven: Baltimore conference—Rev. Daniel Coker, Richard Williams, and Rev. Charles Pierce; Philadelphia conference—Bishop Allen, Rev. WILLIAM PAUL QUINN, Jacob Tapsico, and Rev. Clayton Durham. Bishop QUINN was the first in the district who mounted a horse to itinerate.”

This little band of hero warriors started with the strength of the God of Israal, and on they went from one city to another, preaching the gospel of freedom to soul, mind, and body; and everywhere they went they were received with open arms and a joyful heart. They crossed the Alleghany Mountains and stopped at Brownsville, Uniontown, and Washington, Pa.; and all along the great valley of the Monongahela the voice of the sons of God was heard calling on the people to arise and shine, for their lights had come, bringing glad tidings of great joy to all men, white and black. On and on these men of God went until they arrived at Pittsburg. There, in an “old foundry,”

they set up the banner of the living God. The congregation has wonderfully increased until it has one of the finest churches in the connection. We find the missionaries continuing their western march. In 1823, we find them in the State of Ohio, at Steubenville.

“Tradition says that this was in 1823; that there were twenty members in the first society, and the following were the officers, namely:—J. Moore, S. Pero, George Ramsey, Samson Warfield, and John Wilson; the last two were local preachers. The following is said to be a correct list of all the ministers who have served at this point:—Revs. Moses Freeman, Jeremiah Miller, Noah C. W. Cannon, John Gray, Aug. Jones, George Coleman, James Roberts, John Charleston, Lafayette Davis, Samuel G. Clingman, Thomas Lawrence, William Newman, Charles H. Peters, Solomon A. Thompson, Jeremiah Bowman, Thomas Sunrise, John Ridgeway, Leven Gross, Alexander Austin, Nelson Carter, John W. Steward, S. H. Thompson, William G. Ralph, Michael M. Smith, Sugeras T. Jones, John Gibbons, M. M. Smith, and S. H. Thompson. This list I received from Elder Thompson.”

Thus Thomas Webster, Noah C. W. Cannon, Moses Freeman, Wm. Paul Quinn, and others, went through the country holding up the banner of the most high. We can see their footprints at Mount Pleasant, Captain Belmont's, Jonesville, Lancaster, Chillicothe, Hillsboro, and from there we find them in Cincinnati. Thus in eight years the little church organized had spread its branches to this city.

I will now try and give you an account of the rise and progress of Methodism—colored and African Methodism—in the city of Cincinnati. I am indebted to the *Cincinnati Commercial* for the following facts furnished by Prof. P. H. Clark, A. M., March 31, 1867.

### DEER CREEK CHURCH.

The body worshipping in this church was the first religious society organized among the colored people of Cincinnati. The date of this organization is about 1815. The effort for the religious instruction of the colored people were made by the congregation of the Old Stone Church, or “Wesley Chapel.” For a time they were permitted to enter this church, but were

not assigned seats, and were too timid to seat themselves; being, as one of their number still surviving expresses it, poor, downheartened creatures, like toads under a hammer.

At last a minister, more humane than others, ordered that seats be given to the colored brethren. A seat was given, and into this they crowded, "scarcely having room to turn around." Though seated in the congregation they took no part in the exercises, and were compelled to suppress their inclinations to leap and shout, which at that time was so marked and characteristic of the whole Methodist family, and which the colored brethren have not yet got over. At a night meeting one of the colored brethren, feeling an almost irresistible impulse to shout aloud and thus give vent to the feeling which filled his breast, thrust his handkerchief into his mouth to prevent the outbreak. He prevented the shout, but at the expense of a ruptured bloodvessel; the blood gushed from his mouth and nose, and he was carried from the room.

The next day Samuel Carrell, the first colored male member of Wesley Chapel, was selected by his associates to present their case to Judge Spencer, and urge the establishment of a church in which the colored members should be free to enjoy themselves after their own fashion. Carrell was selected being a Pennsylvania man, raised in "old Lancaster," he could speak up "pert" before white folks. Most of the others were from Kentucky, and were afraid of white men. Judge Spencer listened kindly to Carrell's request, and told him to hold himself in readiness to come to him at a moment's notice. The very next day a notice came.

Richard Weaver, Carrell's employer, who "hated slavery mightily," told him to take one of his horses and go to Judge Spencer at once. Weaver kept a tavern at the corner of Front and Walnut streets. Arrived at Judge Spencer's, Carrell was carried over and shown a lot on the edge of the bluff above Deer Creek, and told that Judge Spencer and his partner, Colonel J. H. Piatt, had resolved to give it to the colored people for a church. Great was the joy of Carrell and his companions. Raising what money they could among themselves, they next appealed to their friends. Among those who gave liberally are named Squire Mahard, Squire Corry, the father of Hon. William Corry, Mr. Baymiller, a merchant, General Lytle, and

others. At the time of the donation of this lot there was no house between it and what is now the corner of Hunt street and Broadway; and cornfields were between it and Fourth street.

The architect and builder of the new church was a colored man named Joseph Dorcus, who was, on week days, a carpenter, and on the Sabbath a minister. There was a great scarcity of men among the members, and not unfrequently the women would officiate in the administration of the sacrament, love-feast, etc. The lack of a regular minister was supplied by Rev. J. Dorcus, the above-named, by exhorters from among the colored brethren themselves, but most frequently by Rev. William Buck, a local minister of great reputation at that day, and who was afterward postmaster of our city under several administrations. To him was added Rev. Robert Richardson, Revs. — Finley, Nelson, and others.

This volunteering did not satisfy the congregation, and they cast about to find a minister of their own color, whose ministrations they could depend upon. There resided in Lexington, Kentucky, a colored minister named James King, whose owner permitted him to hire his time, and gave him a pass upon which he traveled to the various stations to be supplied by him. To him the congregation of Deer Creek church turned, and for several years he traveled back and forth, receiving from this congregation twenty dollars per month. At last Judge Spencer—whose position on the “nigger question” would have passed muster at Faneuil Hall, with Wm. Lloyd Garrison in the chair, and Wendell Phillips on the platform—conceived the idea of keeping King on this side of the river. During a visit one of the members of the congregation asked to see the paper which his master gave him to travel with. Looking at it he found it to be a regular pass. Folding the paper he put it in his pocket. King demanded it, and was told “that is all right, you shall have it.” The next morning, Jack Chambers, who filled the offices of city marshall, policeman, constable, market master, pound master, and other similar dignities, arrested King and carried him before Squire Mahard. The pass was produced, showing that King had come into a free State with the consent of his master. “The man is as free as I am,” said the Squire, “and shall not go back to Kentucky.” King was a conscientious man, and wanted to keep faith with his master; but he



was also a law-abiding man, and resolved to obey the law, so he remained. He was carried to Judge Spencer's residence, and kept concealed for nearly two years, only venturing out when there was a reliable guard of colored and white brethren; and during religious services some one was always on the lookout for Kentuckians. After a time his master ceased to seek after him, and he came out of his hiding place. His wife, who seems to have been a free woman, joined him, and they both lived to a good old age. The home erected by them is still held by the family. It is 218 and 220 Broadway.

Matters progressed smoothly until 1823, when the spirit of caste was felt by this congregation to be more than they could bear. Sister Sarah A. Williams, who joined the A. M. E. Church in the year 1832, says that she has heard Father King say the immediate cause of his withdrawing from the M. E. Church, was in this wise:—There was a camp-meeting held by the M. E. Church, and Father King and Philip Brodie (who was also a local preacher) went to the meeting. The preaching was good, and all went on lively until the time came to take the sacrament, when the officiating minister invited all ministers, traveling and local, to come forward and take the sacrament to their comfort. These two ministers of the Lord Jesus went forward and knelt down at the table; but, just as they bowed their heads, one of the elders came and put his hand on the shoulder of each and told them that they must wait until the next table, and that they must get up. They got up before the whole congregation. Father King said all the spirit left him when he got up, for he thought the Bible said God was no respecter of persons, and if that was true he had the same right at the table as the others. When all the whites had partaken of the holy eucharist, then the minister, with a long face, invited the colored brethren and sisters to come forward and commemorate the death and suffering of their Saviour, as though there were two saviours, one for the white and one for the black. But the spirit of soul freedom was too strong in the old fathers and Christians—they would not go forward and partake of the supper, not because they loved their master any the less, but because they were conscious that those who made the distinctions were wrong, and were encouraging the spirit of caste and feeding the prejudices of the times. They came home and told the brethren

and sisters that they were not satisfied. They said that the Methodists in the free States were just as bad as the Methodists in the south. Feeling that something must be done, they met in the house of Adam Brown, who became a local preacher in our church. The following are the persons who met at that preliminary meeting, namely, James King, Hester King (who was often called Mother King), and their children; Philip Brodie and his wife, Martha Brodie; Adam Brown, who was afterwards called Uncle Adam Brown; Isaac Crosby and family, and Isaac Jones, who then was single.

In their meeting they talked over the griefs they had, and prayed that God might bring them out by his own hand. About this year Uncle Isaac Jones went to Baltimore to marry his wife, the mother of Sisters Sydney Quills and Eliza Pool, and the remainder of that honorable family. When Uncle Isaac went to Baltimore he found the city filled with the news of the new church. Daniel Coker was standing on the walls proclaiming a free salvation in a church where every man was an equal, and no man had to wait for the second table to commemorate the suffering and death of Christ; where no one was thrust in the dusty gallery on account of his color; and where men and women were free to sing and shout the praise of God without the fear of being put out of the church. This suited the feelings of Uncle Isaac Jones, though at this time he was a sinner; so he returned to the west with his wife, and the spirit of the east was upon him. He came home and informed the little band of which he was a member that there was a church organized in the city of Baltimore by the name of the African Methodist Episcopal Church. He told them all about it. They met at the house of Father King to learn of the church and its doctrine, officers, etc. This information Uncle Jones had for them. He informed them that, in 1816, a number of colored men met in the city of Philadelphia and formed a church, and all the officers were colored men from the bishop down; and he informed them that there was a large number of them in Baltimore, for his wife was one of them.

This was good news to them; the torch-light in Baltimore touched the hearts of the little band in Father King's; they thanked God and sang hymns of joy, and resolved in their minds that they would join the church where every man was free. This was in 1823.

I find that the books of the church say that the church was organized by Rev. Moses Freeman. I also find that Rev. Moses Freeman was the preacher in charge at Chillicothe in the year 1823. My opinion, without the facts in the case, is as follows: The band of Father King resolved to join the A. M. E. Church; they must be received by some one authorized to receive them; Father Freeman, being the only minister in the State at the time, it is reasonable to conclude that he came down and received them into the African connection, and left them in charge of Philip Brodie, who, Bishop Payne says, was the first pastor. We therefore have this as the history of the organization of the A. M. E. Church in Cincinnati:—

1st. Revs. James King and Philip Brodie brought the little band out of the M. E. Church.

2nd. Rev. Moses Freeman came and received them into the A. M. E. Church, and organized the society on the 4th day of February, 1824, in the house of Father King, which is now on Broadway, numbers 218 and 220.

3rd. That after the organization, Rev. Philip Brodie was given the pastoral charge of the church. They met sometimes in the house of Father King, at other times in private houses, and sometimes in the cellar of Bro. Brodie's house, which they called Jerico. They afterwards moved into the blacksmith shop, or the

### LITTLE RED CHURCH ON THE GREEN.

This church was situated on North street, near New. It was made of rough boards set on end; the floor was of clap-boards; the seats were of the same, with the legs nailed on, and no backs. The front was painted red, and therefore was called by some the "Little Red Church on the Green." Sister Williams says that the first time she ever attended church was in this house; that the preacher had his head tied up in a Bandanna handkerchief, and that it came off of his head and then his hair stood on end; that he went up and down the church crying that the devil was loose; and then she cried and hollered so that they had to take her out of church.

The congregation staid in the little red church for some time, and its numbers increased daily; it was known as the anti-slavery church. When the people learned that there was

not a slaveholder in the church, and that a man could not belong to the church and hold slaves, the colored people flocked to it. The ministers preached against slavery and the institution in all of its forms, and told the people how God had delivered the children of Israel; and informed them that God would hear their cries by reason of their bondage. They, on account of their anti-slavery principles, were the object of hate by the pro-slavery masses. They often were called, by way of reproach, "King's niggers," "black abolitionists," etc. But feeling that their object was the elevation of the race, they were willing to suffer and bear the reproach for a season, knowing that God would bring them out safe in the end. As fast as fugitives from the south came across the river, the members of the church would hide them away, and convey them to places of safety on the underground railway to Canada. Thus the good work went on, and when a free man or woman came from the south, he or she found an asylum in the little red church on the green.

### THE OLD LIME HOUSE.

The next place I find this society is in the old lime house, or carpenter shop, on Seventh street, east of Broadway. In this house they worshipped for a number of years. It was two stories high; the lower part was used for a lime house and the upper part for a carpenter shop; so some call it the carpenter shop, and others the lime house. It was both. Sister Charlotte McDonald says that she lived up stairs in one room, and a Mr. Schooly, a school teacher, in the other; but they finally turned the whole into a church, and stopped the hole in the sides and put an addition on it, for the congregation continued to increase by accessions from the free men and women who came to the city from different parts of the east, and those who came from the south. The preachers of this church were anti-slavery men, and they were in sympathy with the congregation, some of whom had friends in the south. Husbands had left their wives, and wives their husbands; children without parents were there. Oh, the broken hearts! the broken hearts that were in that congregation! And only one of their own race could bind up those hearts without pain. Wyle Reynolds, John Boggs, and Noah Webster would encourage the congregation to trust in God; while Austin Jones, Jeremiah Miller, and others, gave

them comfort. I am told that every prayer that went up in this old lime house was laden with the wants and woes of the oppressed in every land, and many were the appeals to Jehovah to come in his own way, and deliver his people from worse than Egyptian bondage. Thus the fire of liberty continued to burn, and the ministers fanned the coals and raised the fire to flames. Peter H. Clark says that Job Dundy was one of the most intelligent ministers that was ever in this charge.

### THE OLD BETHEL.

The congregation continued in the old lime house for several years, until 1834, when it outgrew the shop; the officers of the church looked out for a place in which to move. After some time was spent in selecting a spot to erect a house for the Lord, they concluded to purchase a lot on Sixth street, east of Broadway. This they did in 1834, and when the time came to lay the foundation of the new church every heart was full of joy at the thought of having a new house. Uncle Isaac Jones went to Mr. Griffith, who kept a lumber yard on Hunt street, and bought the sills and the first lumber for the church. Peter Harbeson, a member of the congregation, was the architect and carpenter. Dr. C. F. Buckner says that he remembers when they were building the church, for he carried brick to the masons; and remembers the building. The congregation was still in the old lime house, working to raise money to pay for the new house; they continued for some time. When it was sufficiently finished for occupancy they went in; and everybody was glad, for the Lord had done a great thing for them, whereof they were glad; so when they went into the house they called it "Bethel," and from that time forward the congregation was generally known as Bethel Church, instead of King's Church, as in other days. These people looked back to the time when a few of them met in the old red church and praised God; but now their numbers had increased, and the congregation was large, so they continued to work and pray for the spread of the Redeemer's kingdom.

In 1839, the Lord sent a man by the name of Henry Adcrisson, who was a man of God, and he did much good, and many souls were added to the church, while the members were strengthened in their hope of conquering when done with the trials of life. He was followed by that noble man and veteran soldier of the army

of the Lord, Rev. Charles H. Peters, who labored with much acceptance to the congregation during the year 1841-42. Rev. Claybourne Yancy succeeded him, and for one year he lead on the conquering host of the Most High.

In 1843, the conference sent that polished scholar and Christian gentleman, Rev. M. M. Clark. I find that he came in November, 1843, and signed a receipt in full for all demands on the 7th of August, 1844, for during the year he was elected general agent of the Book Concern. I am informed that in the winter of 1843-44, there was a very large revival, and many were added to the church; among them was Bro. George Peterson.

The next minister in line in this church was the Rev. Thomas Woodson, a man of rare ability and eminent piety. When he arrived the church was eight hundred dollars in debt. He told them that they must raise that amount in the year. Some shook their heads, others said they would see him when he had done it, while a few said they would do all they could to help him. He went to Bro. Peterson and Mother Bird. Mother Bird said the people had the money and she was going to have enough to pay that debt. Bro. Peterson and others told her that they would stand by her; so she went to work, with faith in God, and before the year was out the debt was paid, and the whole congregation was singing songs of joy, all thankful to Mother Bird, the elder, and the trustees for their good work.

September 1st, 1846, I find minutes of a meeting to see who would take members when the general conference came. The minutes say "David Smith, Elder, *pro tem*, in the chair." Then follows the names of parties, with the number of preachers each will accommodate.

While the congregation was in the old Bethel, the first annual conference was held in this city; this was in 1846. There was great curiosity to see a colored bishop; such a person had never been in the city, and every person was on the lookout for the conference; for months you could have seen new carpets, chairs, beds, knives and forks, etc., going to the homes of the members of Bethel. The conference came, the ministers were well entertained, and they also made a good impression for African Methodism in this city. Many of them were old warriors; their locks betokened many years of war, toil, and strife in the irrepressible conflict for eternal life. Bishop John M. Brown was ordained deacon at this conference.

In this church the first meeting to celebrate the emancipation of the slaves of the West Indies, was held; so says Elder Shelton, who was one of the speakers, and the Rev. John Boggs was the other.

The next meeting, October 29th, 1846, was held by Rev. A. R. Green, so I infer that Elder Smith was the minister in charge during the absence of Elder Green.

During the administration of Elder Green, God was pleased to visit his church with the outpouring of his spirit, and many souls were added to the church. Among the number was Bro. Thomas E. Knox, who is to be ordained deacon to-day. The congregation grew so large that the progressive men of the church began to think about moving to some other location, for they could not buy on either side; nor was it desirable, for the street had been graded and the church was some twenty feet above the street. The matter of moving was brought before the people. It was bitterly opposed by Bro. Fowler, and strongly advocated by Bros. Peterson and Harbeson. The party for the sale of the property were triumphant in the vote, the majority of the church voting to sell. The next thing was to buy, but there was one thing necessary for the security of the trustees; that was, the church must be incorporated according to the laws of the State; so I find that a meeting was held on the 27th day of January, 1847, Rev. A. R. Green was in the chair, and O. T. B. Nickens secretary; so the church became incorporated on and after the filing of the proceedings of the meeting.

The trustees then went to work and had a roll of all the friends of the church made out, and they promised to give so much per month until the church was paid for; so we find the first general roll in 1847. (The names are in a book in the office of the Temple.) The lot was selected and the first payment made. The foundation was laid, and the little house on the back part of the church lot was built during the administration of Elder Green. The congregation at old Bethel was very large, the population of colored people was increasing, and the congregation kept pace with the population.

E. Garry, a West India man, was the successor to Rev. A. R. Green. He is said to have been a very refined and intelligent man—was very stylish in his dress, and affable in his manners.

He wore a gown during the ceremony of marriage; and generally was a man of superior talent as a preacher of the gospel, and was much beloved by his congregation. He did not remain long with the congregation, but left for the east.

The successor to this man was the "Old Man Eloquent," the Rev. Leven Gross, than whom there was not a more polished and eloquent minister west of the mountains. He was choice in his language, precise in his diction, and his pronunciation was almost faultless. There was no man who filled the pulpit with more dignity than Father Gross. He was loved by all who knew him in this city and wherever he went. He was the elder of Brownsville, Pa., circuit, where I embraced religion on February 14th, 1856. The sermon was preached by Rev. Jeremiah Lewis, now pastor of Brown Chapel in this city.

#### ALLEN CHAPEL.

During the administration of Elder Gross in this city, the corner stone of old Allen Chapel was laid by Rev. John M. Brown. He has often told me of the ceremony, and how it was conducted. He often informed me of the pleasant time he had while pastor of this congregation. He was then boarding at my house in Pennsylvania, and I had no thoughts that I would be one of his successors, or have the pleasure of recalling his expressions of satisfaction. He left a lasting impression here, and as long as we remember the Allen Chapel we must remember who was the pastor when the corner stone was laid. Elder Gross lived to a good old age, and died in great peace in the bosom of his family, in Alleghany City, Pa.

Thomas Lawrence succeeded Father Gross. The chapel was unfinished; the people met in the basement, but wanted to get up stairs, so the trustees impowered Elder Lawrence to collect money for them. He went to Pittsburg, and called on the Rev. Charles Avery, a noble philanthropist, and laid the case before him. He went to his desk and wrote a check for \$1500. You may imagine the joy of the elder when he looked and found what the amount was. He returned home with the good news, and told his congregation what he had for them. They shouted, they thanked God, and blessed Charles Avery. This gift encouraged all hearts, and from the time the gift was received things began to look up. The trustees then went to work to



finish the church, which they did in a plain manner. When finished and ready for dedication, they sent for Rev. C. Avery to come and be present, which he did. He came and was not pleased with the church; he said it was too plain. But no man on earth ever received more "God bless you's" than this man, for every body, young and old, was thanking him. He staid a week or more and went among the colored people, and saw their condition. When the new chapel was thrown open the congregation was larger than ever before, and the little band looked back to the little Red Church on the green, and said "The Lord is my strength and my reward, in Him will I trust."

This was quite a change; some who went to meeting in the Red Church, Lime House, and Bethel; while some were still there who met at Adam Brown's and Father King's, and as they looked back and saw the march of the church—it was one of triumphs and victories—they could enjoy themselves, for now they had a church with a basement, a main audience room, and an office for their minister. There was rejoicing among the African Methodists throughout the State, for they had to contend with the world, the flesh, and the devil. Elder Lawrence was an active worker; he was always on the go. I remember him when he was on the Brownsville circuit in 1842 and 1843; then again in 1848 and 1849. I have often seen him with his white hat and gray horse a mile before he came to the house; we knew him at sight. He left his foot-prints in this city, and all the old members must pass away before he will be forgotten; then the children will remember him as one of the best men of his time. May the church embalm his memory, imitate his virtues, and shun his faults, if any.

Rev. A. R. Green succeeded the Rev. Thomas Lawrence, and remained in charge for three years. He did much good during his stay. He was one of the progressive men of his time. I find the following resolution in the minutes of the official board:—"Resolved, That instrumental music does not tend to the glory of God." After some discussion, the resolution was passed. Thus the board did not favor an instrument in the church. Things continued, during the time he was here, to prosper in the church, both financially and spiritually.

Rev. John Tibbs met the official board on the 11th of September, 1855. His appointment was read, and a motion made to

raise his support by subscription. This was the year preceding the general conference of 1856. October 11th, 1855, the official board had a meeting to make arrangements for the accommodation of members of the general conference. Bishop D. A. Payne was at that meeting, and spoke of the duty of the board and church to entertain the conference honorably and respectably. He was sustained in this by Bros. Jos. Fowler, P. Harbeson, Reuben Fowler, George Peterson, and D. Cooper, and all agreed to do their utmost to sustain the conference. A part of the business of the meeting was to make arrangements for the support of the minister, and quite a lively discussion arose as to the amount he should receive, which was finally settled satisfactorily to all. The first year of Rev. John Tibbs' appointment was a decided success, and he was re-appointed September 11th, 1856.

Rev. William Newman held his first official meeting September 24th, 1857, and labored hard for the church. He was a man of great experience, and was indefatigable as a worker; he had some ability as a preacher, and was zealous in the work of the Lord. During his administration money matters were quite tight, being the year of the great panic in money matters; but the Lord created a panic among the sinners, and many came home who had been wandering away from their God and "yon blest heaven," the final resting place of the saints. Bro. Newman labored long in the cause, but for a number of years he was superannuated, and lived in Chillicothe, where he died in 1873, at peace with God and man, and went home to meet his friends and kindred on the other shore.

Rev. John A. Warren succeeded Elder Newman. I find a memoranda of a meeting, held October 21st, 1858, by the leaders and stewards in the preacher's study. "The pastor arrived October 16th, 1858. This meeting made provisions for the support of the Elder, and allowed him \$437; the other expenses, whatever they may be, will be attended to by the officers of the church." The elder soon gained the entire confidence of the congregation, and he labored faithfully as preacher and pastor. His labors were crowned with success, and many souls were brought into the fold of Christ. Prof. W. H. Parham says that there was something peculiar about him; every person liked him; he had the faculty of making saint and sinner his friend. He was be-

loved by the young, for he always took a great interest in them, and gave them such advice only as was for their best interests, and they appreciated it. His office was a place of resort for young men; they would meet at "Father" Warren's, as he was affectionately called by them. He is kindly remembered by a number of the most useful and intelligent men and women of the city.

Rev. Grafton H. Graham was appointed to the Cincinnati station in 1860. Just at the time when the country was in convulsions, and internal strife seemed imminent, and signs of a threatening storm were everywhere visible, he entered on the discharge of his duties as pastor and watchman. He soon drew a large congregation around him, but the influence of slavery was felt in the city, and it was dangerous for colored men to walk on the streets. He counseled the people to be patient, and trust in the Lord. The treatment of colored people grew worse. Public speakers were mobbed, and many of the poor colored people were compelled to flee for shelter to out-of-the-way places. The mob, on one occasion, beat and bruised one of Elder Graham's boys in a shocking and disgraceful manner. Many were the conflicts had, during the administration of this man, with the fiends of slavery; but God brought them out. The church, though for some time thinly attended, was filled up after the proclamation of freedom. After leaving this charge Elder Graham went to Kentucky, and has been in that State ever since working for the freedmen and the cause of Christ. He is now at Harrodsburg station, working earnestly for Christ and man.

Rev. James A. Shorter was appointed here in 1863. This was while the war cloud hung low over our land, while the destiny of the race hung in the balance. The proclamations had been issued and the question was, can the government maintain them? But God was on our side, and the scale of victory soon turned, and the nation rejoices; the iron doors of oppression stood ajar, and the sons and daughters of oppression came, one by one, from the house of bondage, and many of them settled in this city. A great many came from Kentucky with their families, and staid and joined the church. It was during his administration that the congregation voted to put an organ in the church. It created quite a stir, and some of the members would not come to church. Charges were preferred, and they were tried for the

neglect of duty and found guilty, and were expelled. But the administration, on the whole, was a good one, and the church still feels the effect of the work done by Bishop Shorter. During his administration, the noble women of the church formed a society called the Freedmen's Aid Society. Mrs. Eliza Gordon was President, and Lottie Step, Secretary. The object of the association was to help the freedmen from the south to find homes, and shelter all who had no place to go. The house back of the old chapel was used for a hospital, and many of the poor men and women died; there has been as high as four in the room dead at one time. The government gave this society rations to distribute to the needy, and much good did they do. May the God of the earth bless the survivors with long life and an abundant inheritance in the heaven of rest.

Elder Shorter was elected Bishop by the general conference in 1868, and has done a great work for the church and race since. He has charge of the First Episcopal District, which is composed of the Philadelphia, New York, New Jersey, and New England conferences. His residence is at Wilberforce University.

Rev. Edward D. Davis was appointed to this station in 1866, and came and took charge of the church. He labored some time, but the seed of death was sown. After a brief illness he departed this life, in great peace, at the residence of James and Martha Clark. The congregation, in his death, realized their great loss, for they had just begun to love him. He was a man of mental endowments, which were sanctified with a good portion of the fire and of the Holy Ghost. No one knew him but to love him. He was a model man, and had, for a number of years, been principal of the Manual Labor Seminary of the Ohio Annual Conference, situated in Franklin county.

Rev. Philip Tolliver, Jr., succeeded the Rev. E. D. Davis, and was much beloved by all the members while he staid in the city; he exercised a salutary influence over the community. His labors were crowned by the good master by the accession of many souls to the church. He continued in charge until the conference at Lexington, when he was appointed to Riply station, where he remained for several years. From there he went to Portsmouth, where he labored with signal success, and his works were appreciated by all men, white and black. From there he was sent to Chillicothe station, where he is doing a noble work

for God and the race. He was the official reporter of the Fifteenth General Conference of the A. M. E. Church, which assembled at Nashville, Tenn.

Rev. Henry J. Young, D. D., was appointed pastor of Allen Chapel from the conference which met in Lexington, Ky April 7, 1867. He labored hard during the time he was here and the Lord blessed his works, and many were added to the church. He also bought a lot on North street, and started a parsonage on it. The house has since been finished, and the property has increased in value. He repainted the chapel, and made a complete change in the whole pulpit. He was a great worker in the Sunday school, and his influence was felt there and in the whole city. He was noted for his songs of praise, and often said that what he could not preach he would sing. He was here until the summer of 1868; from here he went to Louisville and staid some time; then he was appointed general-endowment agent of Wilberforce University. He was in charge of St. James Church in New Orleans, La.; from there he went to Bethel Church, Philadelphia, Pa., and remained there one year; from thence he went to New York, where he is now.

Thomas E. Knox, local preacher, was put in charge of the church after the transfer of Elder Young to the Kentucky conference. He held the charge for several months, when he was relieved by Rev. E. S. W. Hammond, who was transferred from the Baltimore conference. The first Sunday after his appointment, he was ordained deacon by Bishop D. A. Payne. Elder Hammond worked faithfully, and was a man of much culture. He finished the parsonage during his administration, and was generally popular. The Annual Conference of Ohio met in this city during his administration.

Rev. Robert A. Johnson was appointed by the Ohio Annual Conference, which met in Xenia in May, 1870. When he came to the church his wife was quite ill; she soon afterward died, in the triumphs of faith and in the hope of a blissful immortality. He went to his pastoral labors with all that power which was so characteristic of him. With the trustees, he went to work to negotiate the sale of the old Allen Chapel. They were finally successful in arranging for the purchase of the Jewish synagogue, the old chapel being taken as part of the consideration. The sale being finally accomplished, preparations for the removal to

the temple were at once made. The new place of meeting was renovated from top to bottom. The day of entering arrived, the arrangements were complete, and the opening was one of the greatest ever witnessed in this city.

### ALLEN TEMPLE.

Elder Johnson was noted for his financial ability; he is the most successful financier in the Ohio conference, and one of the best in the connection; he can raise money where others will fail. His administration was pre-cminently a success, and he left many warm friends behind him who will ever pray for his success wherever, in the providence of God, he may be cast.

Rev. Benjamin William Arnett was appointed here by the Ohio Annual Conference which assembled in Zanesville, May 17th, 1873. He arrived in the city May 24th, and took charge May 25th.

Thus have we followed the rise and progress of African Methodism in the city of Cincinnati. What has been the result of our investigations? What are our conclusions? Has the organization been of any benefit to the community religiously, intellectually, morally, or socially? I think it has if we contrast the house we organized in with the magnificent temple which we now occupy. Certainly there is not a heart here which does not beat with pride at the material progress we have made in fifty years. Then we had nowhere to worship; and the house we organized in was not as large as the room we now use to hold our fuel. The Lord has done great things for us, whereof we are glad. There is not a finer site in the city than ours, and the accommodations are superior to any in the State, in my opinion.

The women and men who labored for the church in days past are mostly gone to their long home; only a few of them still remain to tell us who were the guards of honor in the past.

The following is a partial list of the useful women who have belonged to the church, and whose names should never be lost sight of:—

Hester King.

Margaret Dundy.

Ann Phillips.

Esther Brodie.

Francis Tervin.

Lottie Jones.

Charlotte Armstrong.	Eliza Jones.
Rachel King.	Ann Smith.
Lucy Molloney.	Deliah Bowman.
Mary Thomas.	Rebecca Davis.
Sarah A. Williams.	Charlotte McDonald.
Nancy Rouse.	Caroline Mason.
Mary Porne.	Alice Henson.
Pricilla Ware.	Sarah Smith.
Josephine Foster.	Julia Rankins.
Lydia Stephens.	Susan Tinsley.
Mary Lypscum.	Dicy McNickers.
Anne Holland.	Malinda Wesley
Margaret Gage.	Martha Russ.
Rebecca Darnes.	Charlotte Bond.
Susan Blackson.	Sarah Wells, now Dowery.
Henriette Williams.	Nancy Jones.
Eliza Brooks.	Mary A. Davis.

There are other worthy names among the female members of the church that ought to be on this list, but we will leave their names to be recorded by another when their work is complete. The following is a partial list of the useful and faithful men of the past whose names will ever be remembered with respect:—

#### LOCAL PREACHERS.

Adam Brown.	Isaac Jones.
George Johnson.	Edward Epps.
Isaac Henson.	Charles Johnson.
O. T. B. Nickens.	James Tervin.
Isaac Delany	Louis Tilford.
Berrell Harris.	

#### LAYMEN.

Peter Harbeson,	Cyrus King,
Joseph King,	Edward Steward,
Ellis Fife,	Joseph Fowler,
Lloyd S. Lewis,	Edgar Lewis,
Samuel Charles,	Allen Lipskum,
Polypus Lipskum,	George Carey,
John James Carey,	William Carey,
Charles Knox,	Matthew T. Epps,
William Epps,	Reuben Fowler,
John Reed,	William D. Resin,
Glasgow Garrison,	William D. Brown.

I have received the following notes :—

*Cincinnati, O., Feb. 8, 1874.*

I joined the church in 1833. Rev. Wyle Reynolds was the minister in charge. I was under the watchful care of the church for some time before I embraced religion; and I thank God for it to this day. I am now 63 years of age. JAMES WILLIAMS.

I joined the African M. E. Church October 15, 1832, under the administration of Rev. Wyle Reynolds, and I have been a member ever since. I am now in my 54th year.

SARAH A. WILLIAMS.

*Mount Healthy, Feb. 4, 1874.*

REV. B. W. ARNETT:

*Dear Brother* \* \* \* \* \* On the 2nd day of December, 1824, at night, it pleased God to convert five or six young persons, and I thank God I was one of that number; and on the following Sabbath (this being Wednesday), we all together, with two old persons, joined what was then contemptuously called "King's Church." We had no towering temple to worship God in; our only places were a few private houses and the cellar of Bro. Brodie's house, called by the members "Jerico." \* \* \* \* \*

The great question proposed for solution fifty years ago was, can colored men conduct successfully a religious organization? Of which we took the affirmative and others the negative. As to who was right and who was wrong, let our widespread church, extending from north to south, east to west, answer; let her three hundred and seventy-five thousand members, and her four thousand traveling and local preachers, answer; let her well-qualified and intelligent bench of Bishops answer; let her Wilberforce University, with its professors and students, answer the question. If these are not a full and complete refutation of the position assumed by our opposers, and a clear vindication of the correctness of our views, nothing can be.

Yours, in Christ, OWEN T. B. NICKENS.

Elsie Henson joined the church in 1841. She was then in her eighteenth year. Father Adcrisson was the minister in charge. She is one of the best members of the church—regular and earnest.

Judeth Beech joined the church in 1825. She is still living, and waiting for the coming of the Lord.



Sarah Downey joined during the administration of Seth Warfield. She has been in the church for 43 years, and is now in Toledo, O.

Charlotte McDonald is one of the oldest living members of the church that I have been able to find. She was born in Bath Co. Virginia, near the Warm Springs, on or about 1799 or 1800. The first time she came to Cincinnati was to meet her husband, who was sick, on the river. She then returned to her home near Point Pleasant; her husband was afterwards killed on the river; his name was Carter. She then came to this city with her children. She embraced religion at Oldtown Creek Church; a man by the name of Taylor was the minister. After she came to the city she went to the little Red Church, and put in her lot with the little company in the year 1825, the first year of the organization. She remembers all of the old men, and she says that since I have talked so much about the old ministers, the songs and hymns of the old warriors come fresh to her mind. She says of Job Dundy, that it appeared as though the heavens and earth were coming together when he spoke; he was one of the most powerful preachers she ever heard. He often went to her house and partook of her hospitality. She resides with her daughter, Mrs. Sarah A. Ford, who is also a member of the church. She has two granddaughters:—Mrs. Cora White is a member of the church, and a faithful attendant on the Sabbath School; the other granddaughter, Mrs. M. Louisa Ford, is not a member of the church. This aged veteran of the cross of Christ is very attentive on the ministrations of the word of life, and is more attentive to her class than many of the younger members. She has passed her three score and ten years, the allotted time of man, and is now living in hopes of that immortal crown which awaiteth the faithful of the Lord.

Priscilla Ware was born in Alexandria, Va., about the year 1823, and remained there till 1846, when she came west and settled in this city. She embraced religion in 1834 at a camp-meeting held in Colbert county, Md., and was received into the church by Elder Reily, at the tender age of eleven years. On coming to Cincinnati, she joined the A. M. E. Church during the administration of Elder A. R. Green, and is now one of the most faithful members of the church, and is one of the best managers of fairs and festivals that we have. Whenever Sister Ware

takes hold of a fair it is sure to be a success; there is nothing too difficult for her to undertake for the benefit of the church and the ministry; it matters not which it is for, she will do her duty, for she has no favorites when the interest of the church is at stake. Bishop Shorter says he has never found her equal as a worker for the church, and all the other former pastors bear testimony as to her usefulness.

William D. Brown was born March 23rd, 1797, in Queen Anne's county, Md.; his mother was an English woman; his father was the son of an African prince; they were married in London, England. Young William remained in his native State until he was eight years of age, when his father sent him to Philadelphia to attend a Quaker school. After he left school he returned to Baltimore, and learned the barber trade, but not being contented, we find him in Philadelphia preparing to sail. He shipped on a merchantman; then we find him on a man-of-war, with Commodore James C. Biddle, and afterward with Commodore Alexander Dallas. Quitting the sea he started west, and arrived in this city, where he has since resided. He was messenger in the old Commercial Bank for a long time. Leaving the bank he followed the business of a professional nurse until the infirmities of old age became so great that he had to give it up. He embraced religion in 1824 in the city of Philadelphia, and joined Bethel, the mother church of the connection, in that city, and was appointed a class-leader. He says he belonged to and lead one of the old bands of the church. On his coming to the west he connected himself with old Bethel in this city; Elder Wyle Reynolds was the minister in charge at that time; this was about 1836, since which time he has been a member of the congregation. He has filled the offices of leader, steward, and trustee, and has been quite useful in his day and generation. Bro. Peterson says that when he went into the Board of Trustees, Bro. Brown was chief among the reformers, and was always one of the progressive members. His companion, I learn, was a very useful woman; she died March 13th, 1865, in the 64th year of her age. Her death was a triumphant one, and may her companion's be the same.

Rebecca Countee was one of the most faithful members of the church, and was noted for her meekness.

Rosa Harraway is remembered as one of the mothers in

Israel; she was noted as a counselor of the young members, and many persons now living speak in the highest terms of her.

Tamer Fowler was distinguished for her zeal and Christian charity.

Phebe Johnson was a burning and shining light.

Louisa Pharaoh was patient in afflictions, obedient in prosperity, and triumphant in death.

Martha Howard has been a church member for forty-six years, and is noted as a consistent and earnest Christian worker.

Elizabeth Jones joined the A. M. E. Church in Pennsylvania, in 1818, during the missionary labors of Rev. Thomas Webster. She removed to this city in 1824, and, by a strange coincident, was received into the church here by the same minister, December 7th, the same year.

Eliza Gorden is a faithful member of the church. She is the wife of Robert Gorden, the retired coal merchant, who is said to be worth \$150,000. His daughter Jennie is also a member of our congregation.

Joseph Fowler, Sen., was born in the State of Kentucky; he came to this city in 1826, and joined the church in 1828; he was baptized in the canal-basin by Father King, and was a very useful man. He was licensed to preach in old Bethel, and held the positions of steward, trustee, and class-leader. He died May 19th, 1873, in the full triumph of faith, leaving a large circle of friends to mourn his loss.

Aunt Margaret Gage was born about the year 1797. John Hunt, the father of Mrs. D. Mount, bought her from Thomas Phillips, and gave her to his daughter, who was about to be married, as a present. After the wedding Mr. David Mount, Carrell Mount, his brother, together with Mr. Hanks, started for the west from New Jersey, in an immigration train of covered wagons, and came to Pittsburg. Aunt Margaret says that some days they would not travel more than four or five miles, the roads were so bad. When they arrived at Pittsburg, the family went to see the glass works. The first steamboat was being built at that time. The families, with their goods, then went on a flat-boat, and floated down the Ohio; after several days they reached Columbia, where they landed. Mr. Mount went up the Miami about fourteen miles, and started a store to trade with the Indians. The Indians were bad. They often

came to the store and bought provisions; and when they became enraged about anything, the whites would have to go to the forts, which were built of logs and dirt. She distinctly remembers one night that Wm. Stafford and Wm. Tooms were cutting wood by moon-light, and the sound of their axes drew the attention of the Indians, who came and shot both of them, one through the thigh, who crawled to the house but died next morning; the other, more unfortunate, was killed and scalped by them; both men were buried by the white settlers in one grave. Aunt Margaret joined the Presbyterian Church near fifty years ago; but when the colored church was established in this city, she inclined toward it. She, with Bro. David Fox, joined Old Bethel in 1838, of which society she is still a faithful and earnest member. She is mostly distinguished as a Sunday School scholar, and is the oldest one in this city; she went to the Presbyterian school before there was a colored Sunday school here, and she attended the Deer Creek School taught by Mr. Funk. Susan Tinsly says that she and Aunt Margaret went to the old Deer Creek School. This Mr. Funk was a colonizationist, and he taught the colored children to prepare to go back to Africa, and teach their brothers and sisters there. Sister Tinsly and Aunt Margaret both say that the burden of the instruction was their duty to go to Africa. When the A. M. E. Church organized its Sunday School, Aunt Margaret joined it, and has been a member ever since; she is generally the first person in the school-room, and is a good Bible scholar, having learned all in the Sunday School. Aunt Margaret has no family nor kindred. She is a consistent Christian, and is living to live again.

Eliza Thomas was born December 15th, 1838, in Frankfort, Ky., and was brought to this city in 1842, by a Presbyterian minister, with whom she remained until she was a woman. The family took great interest in her early instruction, and it was not lost, for she became one of the most useful women in this city. Eliza embraced religion December 2nd, 1861, and was received into Allen Chapel by Elder Graham, and from the time of her entrance into the church she was active and useful. As Grand Secretary of the Independent Order of Good Samaritans, she was known throughout the State, and respected by all who had any business transactions with her. The order of Juvenile

Daughters of Samaria was organized by her, and she was their instructor and teacher up to the time of her last sickness. This society, which is composed of young girls ranging from eight to sixteen years of age, has lost a faithful and loved friend. Sister Thomas departed this life January 29th, 1874, in the full triumph of a living faith. The following are her words on the 27th:—"I am weak in body, but strong in the spirit, for my Saviour smiles and bids me come. All is well, all is well. Bless the Lord, Oh my soul, for His goodness. I soon will receive my reward for all my trouble in this life. Elder Arnett, tell everybody to love the Saviour, and tell the church to live in peace; tell my societies to love one another, and not fall out by the way; and tell my dear children to stay together and follow the instructions I have given them; tell their parents that they must see that the society is not broken up and disbanded, for some good sister will take care of the children." Her funeral was the largest that has ever taken place in this city among the colored population.

Ottawa Burton was born in 1820, in Bedford county, Va. His master was his father, and he gave him to his half-sister, who took Ottawa to Kentucky. After remaining some years a slave he determined to buy himself, which he did by paying \$1000 to his master; after that he bought his sister and her child, paying \$1000 for them. He came to this city in 1849, where he has been since, and is a man of fine attainments and a good worker. He joined the church during the administration of Elder Warren, and was sexton for sixteen years.

Joseph Kyte was born March 16th, 1787, near Culpepper Court House, Va.; his master removed to East Tennessee when he was sixteen years of age; they remained there for fourteen years when they removed to Kentucky, where he staid for eight years. Joseph came to this city in 1825; he had joined the M. E. Church in Kentucky in 1815, and after coming to this State he joined the A. M. E. Church.

Phillip Tolliver, Sen., was born August 5th, 1790, in Culpepper county, Va.; his master moved to Kentucky while he was a small boy, and he continued with him until 1817, when he came to this city, and has resided here ever since. He embraced religion in 1810 in Kentucky, and joined church the same year. When he came to this city he joined the Deer Creek Church, and

remained with them for several years, after which he joined Old Bethel, and has been one of the pillars in the Temple. He is the father of Rev. P. Tolliver, pastor of Chillicothe station. The old veteran thanks God for his mercy in preserving him to see this day. All his trust is in the Lord.

#### BIOGRAPHICAL SKETCH OF THE OFFICIAL MEMBERS OF ALLEN TEMPLE.

George Peterson, the President of the Board of Trustees, was born in Martinsburg, West Virginia, in the year 1820, of free parents, and bound out when seven years of age until he was eighteen. After his time was out he went to work; but his mother had given his age, when bound out, as two years older than he really was, so that when he was free in Virginia he was eighteen years of age, but when he came to Ohio he was only sixteen. His mother told him that this was the way she had to get him away from the master. After he was free he lived one year with a quaker, and then he came out to Wheeling, and staid there one month and a half, and from thence he came to Cincinnati, and has been here ever since. On his arrival here he went on the river, and ran from here to New Orleans. This was in the year 1837. He ran on the river for only two years; then he left the river and went in the market as tradesman, and has been in the market of this city ever since. He has done something for himself since he went there, and is now said to be worth about \$10,000. He embraced religion in the year 1843, and joined the church under the pastoral charge of Rev. M. M. Clark, and was elected trustee the same year; he has held that place ever since, a period six years longer than Thomas H. Benton was in the United States Senate. When he went into the Board of Trustees, they owed one thousand dollars on the church, and with that zeal which has characterized him, he immediately went to work to remove the debt. His efforts were supported by Lloyd S. Lewis, J. Fowler, P. Harbeson, and Charles Knox, among the males; and chief among the women was Mother Bird, who carried on all the festivals and fairs to assist the trustees. The final struggle with the debt was made during the administration of the Rev. Thomas Woodson, and when the last dollar was paid there was a jubilee with the members of the church, pastor, and trustees. When the congregation became too large

for the church, he was one of the active movers in the purchase of the site of old Allen Chapel; he led the part of the church which wanted to move, and which met with much opposition from Bro. Fowler and others who were opposed to moving the church. But the party in favor of moving finally triumphed after a hard struggle, the majority of members voting to sell the old church. He was also a prime mover in the sale of Allen Chapel, and in purchasing the synagogue; he worked with much zeal and perseverance until the old church was sold, and the congregation met in the most commodious church west of the Alleghany Mountains. Thus he has been at work in Bethel, and helped pay for it; he helped purchase Allen Chapel and pay for that; and then sold it to come into this Temple, in which we are to-day. During all these years he has always worked hard for the church. When the parsonage was about to be lost to the church, he advanced \$1500, that amount to be paid to him in installments as rent, without interest; so that now, February the 25th, 1874, there only remains the sum of \$273 due on it. Thus has he worked. God blessed him. He has been one of the trustees of the colored schools, and took a very active part in the contest for public education in this city. He was one of the trustees of the Colored Orphan Asylum for a number of years. He is Treasurer of the Colored American Association, and has been for the last twenty years. He was at one time Treasurer of the Grand Lodge of Masons of the State of Ohio; and has held other places of trust and honor in the city.

Thomas Elias Knox was born January 1st, 1828, in Pasquotank county, North Carolina. His father was a slave, but his mother was free, therefore he was free, for according to the slave laws the children took the condition of the mother. He came to the State of Indiana when ten years old, and landed in Cambridge City, with the rest of the family, four brothers, two sisters, and their mother. He remained in the city for ten years, and then went on a farm and lived there five years. The farm was too circumscribed for young Thomas' ambition, so he started for the city of Cincinnati by the way of the Whitewater canal, where he arrived in the spring of 1848; he went on the steamer Mary Pell, but soon came on shore and went as cook in a hotel, where he staid several years; from there he returned to the river for a while until he had accumulated some money, when

he came on shore and formed a co-partnership with Joseph Fowler in the grocery business, which continued some time. From that time until now he has been engaged in the market and grocery business. He joined the church at a camp-meeting held at Blue River, Indiana, under the charge of Wm. Paul Quinn and Bishop Morris Brown. He cast his lot in with this congregation in 1848, during the administration of Rev. A. R. Green, and was appointed class leader by Rev. Thomas Lawrence, and elected a trustee during the year of 1851-52, and has continued a trustee ever since. He was active in the work of the old churches, and was one of the prime movers in the selling of the old chapel and the purchasing of the Temple. There was no one more earnest and zealous in the purchase of this present property. He was licensed to exhort in the spring of 1865, by Elder James A. Shorter, and licensed to preach by Elder H. J. Young in 1868. He made application to join the Ohio Annual Conference in 1872, but on account of the illness of his wife, he had to send by letter his belief in the doctrine of the church; he was received into the conference at the session at Chillicothe, which also ordered that he be ordained a local deacon at the convenience of the bishop. He has been quite active in public life, and was trustee of the public school for three years. He was trustee of the Colored Orphan Asylum for four consecutive years, and was President one year and Secretary another year. He was President of the Colored American Association for one year and Secretary for one term. He was President of the Gaines Monumental Committee. He has been Superintendent of the Sunday School for fifteen years, and was always a zealous and earnest worker in the moral and intellectual interests of the race. He is now one of the directors of the Young Men's Bible Society of Cincinnati, being one of the first colored men ever appointed to assist in the Bible work. Bro. Knox is one of the most useful men in the church, always willing to assist in anything that will advance the race and help humanity. According to the arrangements of the Bishop, he will be ordained deacon to-day.

George Ware, trustee, was born in Jefferson county, Virginia, near Charleston; his parents were both slaves, and he was a slave until he was twenty-one years of age, when he was emancipated by his master, after which he went to Alexandria, Va. There he lived for six years, and during his stay was married.



From there he came to this city in the year 1846. His occupation was that of a common laborer for several years, but he finally went into the wood and coal business, and has continued in it ever since. He embraced religion at a camp-meeting held by Bishop Waters and others near the city of Washington, and joined the M. E. Church at Alexandria, Va. When he came to this city he joined old Bethel A. M. E. Church. He was elected a trustee of Allen Chapel in 1855, and remained one for several years; he was again elected during the administration of Elder R. A. Johnson in 1870, and was one of the board that voted for and purchased the Temple; therefore he is entitled to the gratitude of every lover of his race and the church. Bro. Ware's house has, for a number of years, been the home of the ministers, and they always meet with a warm reception when they come there; many a poor brother minister has received aid from him and his companion.

Dr. Commodore F. Buckner, steward and trustee, was born July 5th, 1824, in Newport, Ky; his father died while he was quite young, and his mother then moved to this city, where the family has ever since resided. At an early age young Commodore went on the fine steamer Monmouth, which plied between this city and New Orleans; but he soon left the river, and went in a hotel as cook. The next place I find him is on the White-water Canal, and while on the canal he says he found much time to read. He improved his spare moments in reading works on medicine. His brother Nicholas was a physician, educated in Canada, and he took great pains to instruct Commodore. Thus this young man studied on the canal-boat, and when he quit the boat he attended lectures at the Mechanics' Institute of Cincinnati. He received private instruction from Prof. Rodgers, of New York, and studied chemistry with Prof. C. W. Wright; his instructor in the sciences of anatomy, physiology, pathology, and pharmacy was Prof. Buchanan. In the year 1849, he commenced private practice, and was often consulted by the leading physicians, and especially such men as Drs. Taliaferro and C. W. Buckner. Dr. Alexander was a warm and consistent friend of the "black physician," as he was sometimes called by his foes. Dr. Thomas Wood, during the invasion of this State by the rebel army, when all the able-bodied men were drafted into the service of their country, wrote the following letter to Major-General Wright:—

" *Cincinnati*, Sept. 10, 1862.

“C. F. Buckner is a colored man, of respectable associations and habits, that I have personally known for several years. He has studied medicine, and practices among the colored people with fair success and on honorable principles, without deception or charlatanism. He has now many cases under his care which need his attention, and I would ask it as a matter of justice that he be relieved from his obligations in the black brigade to attend to the sick under his care.

"Respectfully,  
THOMAS WOOD, M. D."

I found, on the back of the recommendation, the following endorsement:—

“ Respectfully referred to the Department at Headquarters, with a recommendation that he be exempted from fatigue duties with the black brigade referred to. S. BURBANKS,

<sup>e</sup>“Lt. Col. Commanding.”

Dr. Buckner has a large practice, and is very successful; he is my family physician. It makes me feel proud that one of our own sons has, amid all the oppositions of this city, struggled and labored until he has overcome all obstacles, and established himself as a regular physician. Says one, has he his diploma? No, not on sheepskin. Why not? Because the prejudice of the medical profession of this city was so strong that no college dare receive him as a regular student, though they would allow him the privilege of their lectures, etc. He received the same instruction and information as the white student, but then he must not have his diploma, for that would be putting a negro on an equality with white men. I am thankful that Dr. Buckner has a better diploma than one of sheepskin. It is the successful practice of over twenty years in this city. He has done more without a sheepskin than some have done with one. Sheepskins or diplomas are a good thing, but common-sense, intelligence, and success are better.

John Turner, steward, was born March 9th, 1827, in Southampton county, Va., near where Nat Turner began the war for freedom; he had two uncles in the fight, and was acquainted with the "old morning star of freedom's martyrs." He often went to the cave where the little band hid themselves from the foes of humanity. He was also acquainted with the man who

caught Nat, and remembers the day of his capture as though it was yesterday; for it was a sad day with all the slaves in that part of the country. The young man remained on the plantation until 1853, when his mistress was married to a man in Jackson, Miss. After the wedding tour was over, his new master came after him to take him to his new home in the cotton-fields. They arrived at Covington, Ky., ate their suppers, and both went to bed; but while his master was sleeping, John arose and slipped out of the house, and crossed the river. The master awoke and called John, but no John was there; he raised the alarm, but it was no use, for John was on the "underground railway," and neither his master nor any of his friends knew where the depot was, and as for the station no one knew save the officers and men of that institution. The new freedman soon returned to the city, and has remained here ever since. He learned dentistry with Taylor and Irvin, of this city, and is mechanical dentist for the Western Dental Company; he is a good workman, and is much beloved by all his patrons, for his highest ambition is to give satisfaction, which he generally does. He was converted to the religion of Christ during the administration of Elder Wm. Newman. Bro. John A. Warren appointed him steward in his administration, and he was made leader by Elder Graham. He was elected trustee in 1857, and continued in office until he went south in 1869; he was appointed steward and leader during the administration of Elder Johnson. He is one of the men of his time, always looking out for his family; and he tries to do his duty to the church and community.

William Henry Mann was born September 12th, 1832, in Essex county, Va.; he is the great-grandson of old Harry Mann, one of the historic men of old Virginia. He moved to Baltimore when he was quite young, and learned the shoemaking trade. He came to Cincinnati in 1849, and joined the A. M. E. Church in 1851. He has been a class-leader, superintendent of the Sunday school, and steward for some time, and is one of the trustees of the church; he was one of the board that purchased the Temple, and of that noble band of men who dared to assume the responsibility of buying this Temple. He is a man of culture, and one of the most earnest men for the advancement of the intellectual cause of the race. He is now in the business of a boot and shoe maker. He took quite an active part in the edu-

cational interests of the city, and was a member of the committee to form the present law of the colored schools.

James H. Matthews was born May 10th, 1801, in Charles county, Md.; his parents were slaves, and he remained in the county until he was about seven years of age, when he was taken to Baltimore, where he remained four or five years; from there he went to the city of Washington, and plied on the Patomac river in the capacity of waiter. One day, on the boat, he picked up a piece of paper, and was looking at it when one of the officers observed him and asked him what he was looking at. Oh, nothing, said James, only I wish I could read. The man told him to come to his room, which he did, and the door was closed. The white man said he would show him the letters, and then teach him to read. But before the first lesson was over the door was opened and clerk came in. What are you doing? cried he. I was showing James some letters, was the answer. You shall pay for it, replied the clerk. The boat arrived at Washington, and the man was arrested, and fined fifty dollars for trying to teach James his letters. May 11th, 1835, was a sad day with James, for on that day he was sold, at private sale, to a "nigger trader" by the name of—no I won't record his name; he however took James to Natchez, Miss., and sold him to Andrew Brown, with whom he remained until 1862. He was a pilot on the Mississippi river for a number of years, and took down trading boats and rafts. James can tell of some thrilling adventures on the bosom of the father of waters. He was freed by the war, and was one of the useful contrabands to the Mississippi Flotilla. He remained with the army some time, but finally turned his steps toward the north, and stopped in this city. His first work was as a servant in the hospital with Col. George Andrews; after leaving the hospital he purchased a hack, and has continued in that business ever since. He is now one of the most reliable coachmen in the city. Bro. Matthews embraced religion on Christmas day, 1838, at Natchez, Miss., and was received into the church by Elder Tuly, of the M. E. Church of the South. He remained a member of that church until he came north, when he joined the A. M. E. Church in this city, and was received by Elder Graham. He is now one of the best class-leaders we have in the church. May God bless him in his declining days, and may the flowers of freedom line his pathway in life and fill his heart with joy and gladness.

John W Haskens, treasurer of the Board of Trustees, was born January 25th, 1828, on the bank of the Chocktank river, in an old blacksmith shop; his parents were the slaves of a mean master, and they had to endure many hardships; their days and nights were filled with sorrow, and their children drank out of the same cup. At the end of thirty years, John was emancipated by his master, and went to Philadelphia, New York, Saratoga Springs, and from there he came to this city in 1856. He has been employed as porter and waiter, and for a while he was in the market, but now he is janitor of the Enterprise Insurance Company's building. He was converted in Bethel Church, Easton, Md., but his master would not allow him to join the African M. E. Church, so he had to join the M. E. Church; but when his master set him free he joined the church of his choice. Elder Warren appointed him leader in 1858, and Elder Young steward during his administration; he was also elected trustee in 1857, during the same administration, and has held the office ever since. He was active in the purchase of this Temple. God bless him for that good act, and may he live long to raise and educate his promising family.

James Harvey Smith was born October 5th, 1843, in Cranberry, Middlesex county, New Jersey, and lived there until he was twenty-two years of age, working on a farm during that time. He came to Cincinnati in 1866. He has done general work, but is now a messenger with Hall & Co.'s Lock and Safe Company. James embraced religion in 1866, and joined Allen Chapel; he was appointed leader by Elder Young in 1867, and has continued one since; he was elected to fill the vacancy in the Board of Trustees last August, and was elected steward during the first administration of Elder Johnson. He has been in the family of the Hon. Rufus King, the President of the Ohio Constitutional Convention, ever since he arrived in the city. He is a young man of promise, and is destined to be useful in his day and generation.

Kenyard Buckner was born July 4th, 1821, in Campbell county, Ky; he was born free, and came to the State of Ohio when about six years of age, and has been here ever since. He studied medicine with his brother, Dr. C. F Buckner, but on account of sickness he has not practised for some time. He embraced religion in April, 1857, and has been a class-leader since 1858;

his class is one of the oldest in the church, and is faithful to its duties.

Silas Redman was born May 23rd, 1834, in Orangeburg county, South Carolina; he was a slave. At the death of his master the family was separated, he going to the north by the underground railroad. He came to this city in 1863, and has made this his home since that time. He joined the church while in the south, in the year 1853, and when he came here he attached himself to this church; he was appointed class-leader in 1870, and steward in 1872, and still retains both offices.

George H. Hand was born December 4th, 1847, near Windsor, Canada West, and is a student at this time in Wilberforce University.

William Buckner, a local preacher, was born in the year 1812, in Newport, Ky., where he resided for a number of years; he has lived in Cincinnati since 1836. In 1838 he embraced religion, and joined the A. M. E. Church under Elder Adcirsson. Elder John H. Warren licensed him to preach in 1858; he is a fair preacher, and quite useful to the administration.

William Bell was born in 1825, in Richmond, Va., and was a slave; he was sold to pay the debts of his master, who bet on a horse race and lost all he had. His new master took him to Alabama, where he remained until the war, when he received his freedom from the army, and came north and finally settled in this city. He joined the church during the pastoral charge of Elder H. J. Young, and is a class-leader, with a full knowledge of the responsibility of the position.

George Armstead was born in 1843, in Southampton, Va., and was raised in the city of Washington. He ran off from his master just before the war of the rebellion, and came to this city; he joined the church in 1864, and was appointed class-leader in 1868 by Elder Young.

Thomas Branch was born May 2nd, 1838, in Greenbrier county, Va., where he remained until he was twenty-five years of age; he then went to Salem and staid until the war, when he came to this State. He joined the church in this city during the administration of Elder Young, and was elected trustee in 1870; he was very active in the purchase of the Temple.

Willis Felton was born January 26th, 1830, in Parquillman county, N. C.; his parents moved to Wayne county, Ind., when

he was about five years of age, where he continued until 1854, when he came to this city. He is now a dealer in produce, etc. He joined Allen Chapel in 1856, and has held the offices of steward, leader, and trustee, and was a member of the board that purchased this Temple.

James M. Johnson was born August 16th, 1845, in Richmond, Va.; he was a slave, and his master sold him to go to Tennessee, where he remained until 1862, when he joined the army, and was with Sherman during his campaign. He came to Cincinnati several years ago, and has been engaged as a laborer. James joined this church during the administration of Elder Young; he was licensed to exhort October 14th, 1873, and is now attending school in the city.

John H. Terry was born December 1st, 1832, in Charlotte county, Va., and was a slave; he continued one until 1863, when the Union army, retreating from West Virginia, took him with it. He stopped in this city. John embraced religion in 1857, and joined the M. E. Church; but when he came to this city he joined the A. M. E. Church, and has held the position of class-leader since 1868, and is loved by his class-mates.

Willis Johnson was born September 1st, 1836, in Warsaw, Gallatin county, Ky., and was a slave until the war. He joined the Christian Church June 17th, 1855, and was baptized by Rev B. Tillar. He organized the first A. M. E. Church at Glendale, and was received in the church by myself, in June, 1867, and was licensed to exhort July 9th, 1868.

David Turner was born April 2nd, 1842, in Woodford county, Ky., and was a slave until the war, when he was freed by going into the government service. He embraced religion in 1851, and was received by Rev. Moses Burks; he has filled the positions of class-leader and trustee in the church, and is generally known and loved by all.

Robert E. Smith was born in Charleston, S. C., in 1808, and sailed for some time on the Atlantic ocean and on the northern lakes. He came to this city, and for a while he ran on the river; after that he went to work at his trade—coopering—and for twenty-seven years has been on the levee. He was converted in 1846, during the administration of Elder Woodson, and was afterward appointed leader; he was elected trustee in 1854, and continued in office until last August. He has led the Sunday

morning prayer meeting for twenty-six years, and has been faithful in his labors for the church; he is now a steward.

Thomas W Johnson was born November 19th, 1853, in Warsaw, Gallatin county, Ky. His family removed to Glendale, O. in 1865, where they resided until one year ago, when they came to Cincinnati. Thomas embraced religion in January, 1869, and has been faithful to his duties; he was licensed to exhort January 20th, 1874, and is now attending the High school of this city.

John Dickson was born in Randolph county, Mo., in April, 1846, and was sold from his parents when ten years old; he has not seen them since, and does not know whether they are living or dead. He was freed by the war, and then went to Pittsburg, where he lived several years; he came to this city and joined this church during the administration of Elder Shorter, and is now one of the stewards.

Samuel Phelps was born in the State of Kentucky, and was a slave until the war; his master brought him to Covington to put him in the army, but he ran away from him, and has been in this city ever since. He embraced religion in 1862, and was received into the church by Rev. Moses Pittman; he joined this church during the administration of Elder Shorter, and is now an exhorter.

Jacob Shaw was born in Prince George county, Md., in March, 1835. He was sold in 1850, and sent to Louisiana, where he remained until 1862, when he was freed by General Bank's army. He went to sea on the Sacramento, and was gone three years and four months, during which time he visited China and Africa. He settled in this city in 1867, and joined Allen Chapel in the same year; he was appointed steward in 1873.

Joseph S. Shaw was born December 11th, 1847, in Prince George county, Md., and was sold to go to Tennessee when six years old, where he remained until 1861. He was with the rebel army some time as cook, but he left them and went home. On being freed by the Proclamation of Emancipation of Abraham Lincoln, he came to this city, and joined Allen Chapel in 1869; he was licensed to exhort in 1872 by Elder Johnson.

William H. Clark was born July 24th, 1841, in Frederick county, Md.; when about twelve years of age he was brought, with his parents, to Jefferson county, Va., where he remained



until 1862; he was then captured by the rebel army and sent to Atlanta, Ga. Sherman's army capturing the city he was released. William came to this city in 1865; he had been a member of a church in Virginia, and when he came here he joined Allen Chapel, and was appointed class-leader in 1873.

James E. Soleo was born March 15th, 1839, in Cincinnati, and was converted in this Temple October 3rd, 1870; he was licensed to exhort October 16th, 1873.

Edmund Carey was born January 11th, 1817, in Jefferson county, Va., and remained there until 1839, when he went to Winchester, Frederick county, Va. In 1850 he left there and came to the State of Ohio. He embraced religion February 18th, 1869, and was appointed class-leader by Elder Johnson.

George W. Bates was born April 6th, 1827, near Barnsville, O.; he has resided here since 1863. He embraced religion during the revival in Elder Young's administration, and joined the church the 28th of March, 1868; he was appointed class-leader the same year, and was elected steward in 1873.

Shadrach Cottrell was born August 1st, 1840, in Spencer county, Ky., and was a slave until 1863, when he was freed by the Proclamation; he arrived in this city on the 29th of October the same year. He embraced religion August 3rd, 1856, at Pleasantville, Ky., and joined this church during Elder Shorter's administration, on the 4th of October, 1864; he was appointed class-leader by him, and licensed to exhort October 16th, 1873. He is Librarian of the Sunday School.

### OUR HONORED SONS AND DAUGHTERS.

Rev. George W. Brodie, the son of Rev. Philip Brodie, the first pastor of this society, is a member of the North Carolina Annual Conference, and presiding elder of the Raleigh district. He is the cashier of the Freedman's Savings Banks of Raleigh. In the reconstruction of the State he took an active part; and he now holds the position of director of the Deaf and Dumb Asylum in his State.

Rev. Daniel Cooper was a member of the Ohio Annual Conference for a number of years. In 1869 he took a transfer to the Mississippi Conference, where he labored with eminent success until last fall, when he was called home. He died in great peace. Thus ended the life of an honest and good man.

Rev. Thomas W Stinger, a member of the Mississippi Conference, was once a member of this church. In his adopted State he has been very useful, being a member of the Reconstruction Convention, and afterwards elected to the House of Representatives; he has also filled several offices of honor and trust with credit to the race.

Hon. Jas. Madison Bell, the poet, was a member of this church, and attended school in this city, starting from here on his career of usefulness and honor. He has received many testimonials in commendation of his efforts. Among his best poems are his "Valedictory," on leaving California; "The Day Dawn of Freedom," and "The Triumph of Liberty," written on the passage of the 15th Amendment to the Constitution. He was elected delegate-at-large by the Republican Convention, in May, 1872, of this State to nominate the President of the United States.

Rev. Isaac Dillon, a member of the Ohio Annual Conference, was licensed to preach by this congregation; he is a faithful laborer for the Lord.

Rev W B. Lewis, a member of the Ohio Annual Conference, was a member of this church for a number of years, and took an active part in all the improvements in Bethel and Allen Chapels. He was licensed to preach here, and went out in the itinerency, and has been very active and earnest in the work, especially in building and remodeling churches.

Hon. Richard H. Cane was a member of this church, and was a student of Bishop Payne while here. He received his license as a preacher from the Quarterly Conference, and will be remembered by many as a waiter in the Broadway Hotel. He has been a member of the South Carolina Conference since its organization, being one of the first missionaries that went to the State when the Union forces took possession of it. He was State Senator for a number of years, and was one of the most active and useful members of the Reconstruction Convention. He was elected Congressman-at-large in 1872, and is now in the House of Representatives, and has made several speeches in vindication of the rights of the race that were creditable to head and heart.

Prof. Allen W Henson, a member of Brown Chapel, is the Principal of the Walnut Hills Colored School.

Prof. George H. Bailey is Principal of the 7th District School.

Prof. C. W Bell is the teacher of penmanship in the High and District Colored Schools.

Miss Elvira Willis is Principal of the Colored School on Third street.

Mrs. Malissa M. Hunster, Misses Luella M. Brown, Martha E. Peyton, and Sarah A. Worrels, and Andrew DeHart are teachers in the District Schools. They are members of the church and of the congregation.

Misses H. E. G. Mason, M. Louisa Ford, Mrs. Cora A. White, Mrs. M.E. Dodson, Mrs. N. J. Forbush, and Mrs. Carrie E. Bailey, are ex-teachers.

John Coleman is studying at Wilberforce University for the ministry. He joined this church during the administration of Elder Shorter.

Joseph Henson is teaching school in Cynthiana, Ky.

William H. Peyton is Principal of the Colored School in Keokuk, Iowa, and is also studying medicine.

John D. Werles is District Attorney of Washington county, Miss., and has filled several offices of honor and trust.

William N. Werles is teaching school in Leota, Miss., and is studying law.

Algernon Tolliver, son of Rev. Philip Tolliver, is teaching school in Ross county, O.

Sam'l Holland, State Senator of Arkansas.

Miles Handy, a graduate of the Gaines' High School, is now studying law with C. H. Blackburn, Esq. He is a young man of much promise, and I hope he may become learned in law, wise in council, and honorable in practice, reflecting credit on his long oppressed, but now rising race. He is the son of Wm. H. Handy, a member of the Temple.

### ALLEN TEMPLE SUNDAY SCHOOL.

The church was not organized long, before the pioneers of African Methodism, in this city, were convinced that it was their duty to provide for the moral education of their children. They recognized the following statement as true:

"In all ages, whenever pure religion has been revived, it would seem that especial attention has always been given to the early religious instruction and training of children and youth by the church of God."

A Scotchman said, "Vital religion and the godly upbringing

of the youth, have ever gone hand in hand;" for the Christian church is intrusted with the training of men, women and children for usefulness, and for the enjoyment of an endless and blissful immortality.

God spake to his servant, Moses, from smoking Sinai, and commanded him to call "All Israel," and say unto them: "The words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." I understand him to mean the children of the church, those who have been baptized and received as infant members, or those who belong to godly parents. Certainly no one will deny the obligation of the parents to see that their children are morally instructed. It is eertain, if we do not train our children, and bring them up in the fear and admonition of the Lord, the devil will train them for us.

I am uncertain when the Sunday school was organized, but, we learn from several parties, that they attended it about forty years ago; Sarah S. Williams remembers that the students from Lane Seminary taught the school, and that they were generally useful. Mrs. Charlotte McDonald says that she sent her children to the "Old Lime House Sunday School."

Thus we find we have labored over forty years in training the youth, and many of our pupils are doing a good work for the race in different parts of the country. I am confident that much more might have been done for the advancement of the cause of Christ, but I feel fully satisfied that the work done by our school will compare favorably with any school in this city

We are now blessed with a good corps of teachers, who are intelligent, persevering, punetual, benevolent and generally devotional; and when these qualifications are found in the instructors, the school can not be barren or unfruitful of good.

PRESENT OFFICERS.

*Male Superintendent*,—Thos. E. Knox.

*Female Superintendent*,—Sarah A. Werles.

*Secretary*,—Benjamin W. Quills.

*Assistant Secretary*,—Emma Jane Houston

*Librarian*,—Shadrach Cottrell.

*Assistant Librarian*,—Fredrick Carey

*Treasurer*,—James M. Johnson.

*Organist*,—N. B. Tilghman.

Class I.—ELVIRA A. WILLIS, *Teacher*.

Margaret Gage.	Hattie B. Holmes.
Ella E. J. Buckner.	Carry Louisa Fuller.
Adaline McMickens.	Laura M. Marchand.
Hattie C. Todd.	Lizzie T. Felton.
Eliza J. Scott.	Hesther A. Bouyer.
Sarah J. E. Felton.	B. W. Quills.
Flora L. A. Peterson.	F. Carey.
Isabella Lucas.	

Class II.—REV. B. W. ARNETT, *Teacher*.

Cora A. White.	Ameilia C. Berkshire.
N. B. Tilghman.	Nancy J. Forbush.
Alice V. Wilson.	Julia A. Williams.
Lucy K. Lewis.	Julia Ayers.
Eliza J. Flenoy.	Mary Ellen Campbell.
Isabella King.	Sarah A. Henry.
Mary Louisa Ford.	Liddy G. James.
Emma J. Houston.	C. W. Bell.

Class III.—EDMOND CAREY, *Teacher*.

David Turner.	Jos. S. Shaw.
Silas Redman.	Benj. Lee.
James Mathews.	Jos. Lee.
James Peterson.	James Williams.
A. Edmonson.	Jacob Shaw.

Class IV.—HARRIET B. GAINES, *Teacher*.

Hannah Werles.	Sidney Green.
Harriet Brown.	Eliza Lee.
Minnie Lewis.	Elizabeth P. Clark.
Minnie Moore.	Estella Green.
Mary Garrett.	Leona Blanche Travis.
Matilda Jones.	Henry Highland Knox.
Johannah Robinson.	Thomas Gordan Knox.
Alice Dobson.	Anne Todd.
Alice McMickens.	Hattie Newman.
Hattie Berkshire.	Jesse Hatche.

Class V.—J. E. BARNETT WATSON, *Teacher*.

Mattie Masterson.	Ada White.
Ellenore Johnson.	Maria Berry.
Paulena Dawsey.	Mary Richards.

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Adaline Shelton.	Mary McHenry.
Laura B. Williams.	Annie Young.
Harriet Smith.	Ada Lucas.
Teressa White.	Virginia Lee.

Class VI.—SARAH A. WERLES, *Teacher*.

Emma Dade.	Nora B. Slatter.
Mary E. Robinson.	Ella Pool.
Laura Phelps.	Mary J. Ward.
Ada Pool.	Emma Holmes.
Ann L. Scott.	Ada Holland.
Louisa O. Burton.	Hettie Werles.
Estella Burton.	Ella Farmer.
Estella Harris.	Elfromia Dorsey.
Laura White.	Ann Johnson.
Stellasteine Scott.	Florence Wilson.
Rosa Holland.	

Class VII.—SARAH JOHNSON, *Teacher*.

Elmira Bennett.	Ida Honesty.
Lavenia Johnson.	Frances Jones.
Maria Johnson.	Harry Gardner.
Lucinda Williams.	Frances Hickey.
Susan Walker.	Elizabeth E. Taylor
Desdemona O. Truly.	

Class VIII.—IRENA HOLMES, *Teacher*.

Marilla Clay.	Susan Taylor.
Charity Woodson.	Ellen Anderson.
Harriet Groves.	Carry Newman.
Lottie Godswell.	

Class IX.—E. T. PAGE, *Teacher*.

Harry Ward.	J. Johnson.
Henry Young Arnett.	Henry Smith.
James Arindell.	Frank Smith.
Henry Newman.	William Read.
Frank Harris.	H. Gibbs.
Robert Arindell.	Charles Fuller.
Henry Clark.	Emmitt Branch.

Class X.—JAMES M. JOHNSON, *Teacher*.

Melza Clark.	Charles Scott.
John Good.	James Arindell.
Eugene Peterson.	Alonzo T. A. Arnett.
Benj. W. Arnett, jr.	George Buckner.
Charles E. Good.	Grafton McCallister.
Anderson Harmon.	Charles Moore.
Benjamin Werles.	

Class XI.—T. W. JOHNSON, *Teacher*.

Berrell Harris.	Quinton G. Bourya.
Charles A. Williams.	Benj. S. Robinson.
Charles E. Ousley.	John Brackston.
Jerry H. Reid.	Albert B. Johnson.
John H. Reeder.	Harry Gardner.
Charles L. Wheeler.	John Taylor.
Henry Felton.	Wm. H. Turner.

Thos. E. Knox has been superintendent of the school for fifteen years, and, on the whole, I think we are doing well; but I would like the teachers to study hard, and prepare their lessons during the week, then they will be able to accomplish much good for the race and the church.

## OUR MISSIONARY SOCIETY.

The Missionary Society of the African M. E. Church of Cincinnati, was organized January 22, 1866. The following are the minutes in the Secretary's book, and were written by Rev. P. Tolliver, jr., then a member of this church:

The members of Allen Chapel meet for the especial purpose of forming an Auxiliary Missionary Society, pursuant to call by the pastor, Rev. J. A. Shorter. After hearing a most eloquent address from Rev. G. H. Graham, pertaining to the object of the call, it was, on motion of Bro. B. Harris, Resolved, that we organize the Missionary Society. Carried.

On motion, Rev. James A. Shorter was elected President, and Philip Tolliver, Secretary

On motion, it was resolved that the Constitution printed in the annual conference minutes be adopted to govern the society

*President*,—Rev. James A. Shorter.

*Vice-President*,—Berrell Harris.

*Secretary*,—Phillip Tolliver.

The next meeting of the society was held Feb. 8th, 1866; just eight years to-day.

At this meeting I find that Kenyard Buckner gave the society all the books necessary for its use.

The first address at its organization was delivered by John Turner, and the Secretary says that it was interesting. It was resolved that Bro. John W Haskens and Ann E. Myers address the next meeting. I find the following in the minutes of the meeting held in March, 1866: "Bro. John W Haskens arose and very forcibly alluded to the necessity of coming up to this work, and deduced some very appropriate truths from the demands seen abroad, the fields whitening for the harvest, laborers wanted, etc.; the whole was quite interesting."

The next speaker was Ann E. Myers. "The address was original, and came from the heart; hence, it was powerful, and did much good."

This society has been one of great liberality, and stands first in the Ohio Annual Conference. It has the station banner, and has had it for several years. The following are its officers:

*President*,—John McCallister.

*Vice-President*,—Joseph S Shaw.

*Secretary*,—Shadrach Cottrell.

*Treasurer*,—Jacob Shaw.

#### BROWN'S CHAPEL, WALNUT HILLS.

The organization of the Walnut Hills' Church was in this wise: Peter Harbeson, a class leader of Allen Chapel, went out to Walnut Hills to hold a prayer meeting. The first meeting was held in Alexander Jackson's house, and from there they removed to the house of Bro. and Sister Wm. and Lidy Mundel. I find the following in their old Bible, written by Rev. G. H. Graham, then the pastor of Allen Chapel, this city: "My first visit to Walnut Hills' class; met at Sister Mundel's at 3 o'clock. O! thou great head of the church, water and replenish this tender seed planted in thy name.

"GRAFTON H. GRAHAM."

The regular organization of the church took place in the house then owned by P. H. Clark, but now the property of J. W Haskens, situated on Kemper street, Walnut Hills. The



Register says that it was organized on the 8th day of February 1862, by Elder Grafton H. Graham; the following is the list of the original class:

PETER HARBESON, *Leader*.

Hannah Bridgett.	Eliza Jones.
David Fox.	Martha Wells.
Nancy Mitchell.	Catherine Townsend.
Celia A. Gibbons.	C. Jones.
Alexander Jackson.	Miree E. Davis.
Henry Bridgett.	Mary King.
Lydia Mundel.	Aaron King.
Mary Jordan.	John Cooper.
Wm. H. Penn.	Henry Jones.
Susan Clay.	Catherine Clay.
Eliza James.	Julia Brexton.
Ellen Ann Mundel.	Mary Townsend.
Richard Gibbs.	Martha Mitchell.

Rev. Phillip Tolliver was the first appointed pastor of this church, 1863, and remained there three years. He built the present church and did much good for the people.

E. H. H. Pettegrew was the next pastor. He remained there one year.

Benjamin W Arnett was appointed to this charge April 18th, 1867, from the Ohio Annual Conference, which assembled at Lexington, Ky. He arrived on the Hills the 19th, and stopped at the house of Mr. Mundel, and preached on Sunday morning, the 21st, from the following words: "Lord, teach us to pray." Rev. B. W Arnett remained in charge three years.

Rev. W B. Lewis was appointed from the Xenia Conference, 1870. He remained one year, and was succeeded by

Rev J A. Nelson, who was transferred from the Philadelphia Conference, 1871. During Elder Nelson's administration, a new lot was purchased for \$3,500, on which to build a new church. He was succeeded by

Rev. Jeremiah Lewis, who was appointed from the Chillicothe Conference, 1872, and is still filling the position with honor and dignity. The present officers are:—

*Stewards*,—Augustus Frierson, George Moss, Allen W Henson.  
*Board of Trustees*,—George Moss, Elijah J. Craig, Lewis Swanson, John Williams, William Peyton.

## SUNDAY SCHOOL OF BROWN'S CHAPEL.

*Superintendent*,—A. W. Henson.*Female Superintendent*,—Mary J. Cruitup.*Secretary*,—Joseph Courtly.*Librarian*,—Matilda Bunch.

*Teachers*:—Wm. Mundel, Mrs. Eliza Irving, Sarah E. Wright, Mrs. E. J. Potter, Annie Pryor, Wm. Peyton, Wm. Irving, Miss Elizabeth Armstrong, Mrs. Sarah Baltimore, A. W. Henson.

Number of scholars, 60.

A Missionary Society was organized in 1869, by Rev. B. W. Arnett, and has done good work for the cause of missions.

*President*,—Rev. Jeremiah Lewis.*Vice-President*,—Frank Reeder.*Secretary*,—Mrs. Mary J. Cruitup.*Treasurer*,—A. W. Henson.*Executive Committee* :—Chairman, Miss Fanny Armstrong.SOME OF THE HONORED LIVING AND DEAD OF  
BROWN'S CHAPEL.

Among the men who ought to be remembered in connection with this church, are David Fox, a local preacher of long standing and eminent piety. He was a member of the Presbyterian church for a number of years, but joined the African M. E. Church in 1838, under the administration of Father Adcrisson. He has been very useful to this church, and was very kind to me during my stay with the congregation.

David Braxton was one of the first trustees of Brown's Chapel, and no one did more than he for the church. He gave his time and money, and took the general oversight of the whole matter, and was zealous in every good word and work.

George Moss is generous and full of mercy; he has been the preacher's steward for a number of years. May it be his lot to be greeted with the welcome words, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

Wm. H. Woodyear, exhorter and class leader, is a man of noble parts; he is frank, honest and true—the same to-morrow as to-day.

Wm. Peyton, local preacher and trustee, is one of the best men of this church ; a man of much native ability and force of character, a lover of his race and his family.

Rebecca Darnes, one of the oldest members in the city, is connected with Brown's Chapel. She joined the church in the "Old Blacksmith Shop," and has held her membership without a broken link ever since. In that time she has brought about her a large circle of warm friends.

Charlotte Jackson, another of the veteran soldiers of the cross, has been in the conflict of the right against the wrong for nearly fifty years.

William and Lidy Mundel's house was the home of the ministry for a number of years.

The following sisters were faithful workers during my administration : D. Elkins, C. Shaffer, M. Cruitup, Julia Mahalia, E. Swanson, E. J. Armstrong, Mary E. Epps, Mary Wallace, Laura Wallace, and many others whose names do not occur to me now.

Mrs. Miree Gayles,

" Out of great distress they came ;  
Washed their robes by faith below,  
In the blood of yonder lamb—  
Blood that washes white as snow."

This name is one of the most precious to me of all my many friends, for I never had a more consistent and steadfast friend. She was left an orphan, with an only brother, Prosper Davis, and they found friends who assisted them. When she arrived at womanhood, she took an honorable place in society, and early in her youth joined the church, and was a consistent christian to the day of her death,

"For never was brighter luster thrown  
On path by woman trod  
Than hers, who dwells among her own,  
And cared for those of God."

Mirce Gayles departed this life March 25th, 1871, after a short illness, leaving a large circle of friends to mourn her untimely death ; but all of us were compelled to say :

" Her virtues with a golden radiance shone  
In lucid splendor, like the vernal sun ;  
Her exit, gentle as the evening dew,  
Her end more glorious than the rainbow's hue."

## OUR SISTER CHURCHES.

UNION CHAPEL M. E. CHURCH, on Seventh street, near Plum, was organized in 1815. It is the old Deer Creek organization, and removed to the present church in 1870. Its officers are:—

*Pastor*,—Rev. John L. H. Sweares.

*Stewards*,—William Beckley, John Ray, J. V. Davenport, Richard Adams, H. Smallwood.

*Board of Trustees*,—Jesse Collins, S. W. Clark, Harvey Young, J. M. Walden, Richard Russ, Wm. H. Harrison, Gabriel Strange, Lewis Cunningham, W. H. Jones.

The Sunday School of Union Chapel is the oldest one in the city. It was organized by Mr. Funk, a Presbyterian, over forty years ago, and for a long time was the only colored school in the city. Its officers are:—

*Superintendent*,—Gabriel Strange.

*Assistant Superintendent*,—Zachariah Taylor.

*Secretary*,—Charles Strange.

*Librarian*,—John Wormly.

*Treasurer*,—Henry Williams.

*Teachers*,—Rev. John L. H. Sweares, Harriet Rollman, Lucy Craig, Mrs. Jewett.

Total number of scholars enrolled, 50.

UNION BAPTIST CHURCH.—At first, all the colored people who came to Cincinnati, no matter what their own peculiar religious belief was, they joined the Methodist Church. But in 1835, the Baptists having become numerous, they desired to have a church to themselves, and put the desire into operation Feb. 7th of that year. They were organized by Rev. David Nickens, a man of piety and seal, and they called themselves "Union Baptists."

Their first church was on the east side of Western Row, almost on the spot now occupied by the Marietta depot. The congregation soon grew too large for the little edifice, and a new location was sought. About 1839, the property on Baker street was bought, and the church removed to it, and there they remained for twenty-four years. In 1863 the demands of commerce compelled them to sell, and they removed to their present location, at the corner of Mound and Richmond streets. They

have a fine cemetery in connection with their denomination. The following is the list of officers of this church :

*Pastor*,—Rev. J. H. Magee.

*Clerk*,—Thos. Monroe.

*Treasurer*,—Humphrey Dixon.

*Deacons*,—Stephen Irvin, John Lucas, Jackson Martin, H. H.

Grandison, Henry Hardy, Humphrey Dixon, John Hawkins.

*Trustees*,—R. G. Ball, Thos. Skinner, Nathaniel Nathans, G. W.

Hays, M. B. Hunt, N. P. Oldham, Henry Adams, Henry

Turner, Sandy Batts.

Membership Feb. 17th, 1874, 512.

SUNDAY SCHOOL.—*Superintendent*, Rev. Joseph Emery.

Present number of scholars, 100; teachers, 10.

The pastor has a Bible class in the Sunday School, and also conducts the Church Bible School every Sunday.

ZION BAPTIST CHURCH.—In 1845 a number of the members of the Union Baptist Church became dissatisfied with that church, on its position on the question of slavery, and withdrew from its communion. Rev. Wallace Shelton was the leader of this company, and they organized on a distinctive anti-slavery base, and were generally known as the "Anti-Slavery Baptists."

This church first found a home in a small frame house on Third street, near Race; afterward they purchased the brick church on the south side of Third street, where they remained until the onward march of commerce and trade compelled them to seek other quarters.

The church on Third street was sold, and the congregation built for themselves a fine brick church on Ninth street, near Central Avenue. It is the finest colored Baptist church in the city. Its officers are:—

*Pastor*,—Rev. John P. Wills.

*Deacons*,—Geo. Collins, Jonathan Ellis, Richard Drisdam, W

H. Steele, J. Dodson, Jesse Fossett.

*Trustees*,—T. A. Troy, Isaac M. Troy, C. B. Crockett, Daniel

Stanton, T. A. Gregory, George W Bowles, Benj. Lisles.

*Choir*,—T. A. Gregory, leader and organist; Mrs. Rachel Greg-

ory, Mrs. J. M. Greer, Miss Fanny Cole, Miss Mary Cole,

Mrs. Ella Buxton, Mrs. Charlotte Casey, Miss Henrietta

Lewis, Isaac M. Troy, Con. Roots, John Fry, T. A. Troy, Philip J. Ferguson, Wm. H. Redd.

ZION BAPTIST SUNDAY SCHOOL.—Organized 1846. Present officers of school:—

*Superintendent*,—Wm. H. Parham.

*Assistant Superintendent*,—Jas. M. Greer.

*Secretary*,—Wm. H. Woodson.

*Treasurer*,—Nathaniel Vance.

*Librarian*,—Archey Meyers.

*Teachers*,—Thomas Colston, William Steele, Isaac M. Troy, Philip J. Ferguson, Martha Berry, Angeline Holloway, Carrie Price.

Whole number of pupils, 78; average attendance, 57

PLUM STREET BAPTIST CHURCH was organized as a Mission Church July 31st, 1867, by Rev. Thomas Webb, Susan Harris, and Fanny Powell, in a small room which was prepared for occupancy by these parties. The locality where this mission was started was generally known as "Hell's Half Acre" on account of the bad character of the people who resided there; but this trinity of workers soon were encouraged, and continued the work until December 5th, 1871, when they were constituted a church by Revs. Jesse Fossett and J. H. Magee, with thirty members

*Pastor*,—Thomas Webb.

*Deacons*,—Wm. F. Thomas, James Bloodsall, Henry Gatewood.

*Clerk*,—J. H. Corbin.

Since then Bro. Wm. Webb has been elected deacon. The present membership is 70.

THE SUNDAY SCHOOL in connection with Plum Street Baptist Church, was organized March 14, 1869. The present officers are:—

*Superintendent*,—J. H. Corbin.

*Secretary*,—Jennie Rodgers.

*Treasurer*,—Ambrose Morgan.

*Librarian*,—Elizabeth Hickman.

*Teachers*,—Rev. Thomas Webb, A. G. Alliston, George W. Hays, A. Morgan, Ada Short, J. H. Corbin, Clarissa Skinner, Organist.

Number of pupils, 50.

CUMMINGSVILLE BAPTIST CHURCH is under the pastoral care of Rev. Jesse Fossett. It has quite a number of members, and is prospering.

WALNUT HILLS BAPTIST CHURCH is on Willow street, near Chapel. Rev. Dangerfield Earley is the pastor. They have a good Sunday School and quite a large membership.

MOUNT ZION BAPTIST CHURCH was organized May 28th, 1873, with about one hundred and five members, who withdrew from Zion Baptist Church. The organization was recognized by the following churches in July of that year: Union Baptist Church; Cummingsville Baptist Church; Plum Street Baptist Church; Florence, Ky., Baptist Church; Baptist Church of Lockland. The Anti-slavery Baptist Association recognized the body as legal and orderly Sept. 1st, 1873.

Rev. Wallace Shelton is the acting pastor of this church. He was the pastor of Zion Baptist Church for thirty years and four months. Since the organization of the Mount Zion Baptist Church they have had some forty accessions.

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### THE RISE AND PROGRESS OF THE COLORED COMMON SCHOOLS IN THIS CITY

The first school established exclusively for colored persons was commenced in the year 1826, and by colored men. One of these schools was established in what was known as "Glen's Old Pork House," on Hopples alley, near Sycamore street. This school did not last long. Another was established in the same year by a colored man named Schooly; it was kept somewhere in the neighborhood of Sixth and Broadway, which was then known as the "Green." The Green has long since disappeared, and the space has been filled with houses. Mr. Wing, who kept a school near the corner of Sixth and Vine streets, admitted colored youth to his night school. No school was regularly kept for colored children at this time, teachers being few and not many scholars.

O. T. B. Nickens, a colored man who is still living and teaching at Mount Pleasant, kept school at intervals.

About 1835 came the beginning of the anti-slavery excitement.

A number of young men and women, filled with the spirit of hatred to slavery, and a desire to labor for a down-trodden race, came into the city and established schools at various points; one in the Colored Baptist church, on Western Row, and was taught at various times by Messrs. Barber, E. Fairchilds, W. Robinson and Angus Wattles. Among the ladies there were the Misses Bishop, Lowe, Mathews, and Mrs. Merrill. They were all excellent teachers, deeply imbued with a desire to do good, and are remembered with gratitude by those who received instruction at their hands. They were subject to much contumely and abuse. Boarding-house keepers refused to entertain them, placing their trunks upon the sidewalk, and telling them that they had no accommodation for "teachers of niggers." They were obliged to club together and rent a house and board themselves. Frequently the scholars would be unable to meet regularly, because of mob violence. A part of the salaries of these teachers was paid by an educational society, composed of benevolent whites, many of whom survived to witness the triumph of principles which they espoused amid such obloquy.

A number of colored men co-operated heartily in this work, among whom may be named Baker Jones, Joseph Fowler, John Woodson, Dennis Hills, John Liverpool, Wm. O'Hara, and others. These schools continued, with varying fortunes, until 1844, when Rev. Hiram S. Gilmore, a young man of good fortune, fine talents and rare benevolence, established the Cincinnati High School, which was, in some respects, the best school ever established in the city for colored people. Its proprietor, or rather patron, spared no expense to make it a grand success. Ground was purchased at the east end of Harrison street, and a commodious building of five large rooms and a chapel was fitted up. Good teachers were employed to instruct in the common branches of an English course, besides which, Latin, Greek, music and drawing were taught. In the yard was arranged a complete set of gymnastic apparatus. The number of pupils of this school at times rose as high as three hundred, but the receipts never equaled the expenses. Some of the pupils displayed such proficiency in singing, declaiming, etc., that regularly during vacation, classes of them, under the direction of the principal, journeyed through Ohio, New York, and Canada, giving concerts. The profits realized by these excursions were devoted to clothing, and furnishing books to, the poorer pupils of the school.



Never did a nobler soul breathe than that which animated the breast of Hiram S. Gilmore. The teachers in this school were Messrs. Joseph H. Moore, Thomas L. Boucher, D. P. Lowe and Dr. A. L. Child. The musical training was the work of W. F. Colburn, Esq.

In 1848 the school passed into the hands of Dr. A. L. Childs, who was its principal at the time of its discontinuance.

In 1849 the law authorizing the establishment of colored schools at the public cost was passed, and in 1850 an attempt was made to organize schools under the law. Trustees were elected, teachers appointed and houses hired, but the money was not forthcoming. The city authorities declared that the colored trustees, not being electors, were not, and could not be, qualified as office-holders; hence, they could not draw money from the city treasury; they refused, therefore to honor the drafts of the colored School Board. Here was a predicament. Teachers and house hired, pupils enrolled, but no money. The schools were closed, after continuing for three months. The colored School Board were determined to accomplish the purpose for which they were organized. Inspired thereto by the appeals and counsel of the late John I. Gaines, they called a meeting of the colored people, laid the case before them, raised money to employ counsel, and sued the city. Peter H. Clark, the present principal of Gaines' High School, was the man who taught the school for three months, in order that the colored people might have a case against the city. The case was placed in the hands of Flaming Ball, Esq. The legal proceeding was in the shape of a writ of mandamus, to compel the white Board to honor the drafts of the colored Board. The colored people triumphed most gloriously and their schools were opened.

In 1851, with poor accommodation, the funds of the city being low, eminent legal gentlemen declared that the colored School Board had no power to build a school house; so the colored Board had to feel their way cautiously.

About this time a change in the law threw the colored Board out of power. The colored schools were placed under the control of the Board of Trustees and Visitors of the public schools of Cincinnati, who were authorized by the act to nominate six colored men, to whom the task of managing the schools was entrusted in all matters, except that of auditing the accounts.

The leading colored men held aloof from this arrangement, feeling that if colored men were competent to manage their schools in one particular, they were in all; and if colored men could manage the schools, colored men could select such managers as well or better than white men.

In 1856 the law was altered, restoring the rights of electing trustees to the colored men, and the schools were placed under their control in June of the same year.

In 1858 the first school house for colored schools was begun and occupied. It is situated on Seventh street, and is worth at this time about \$35,000. It has four rooms, Superintendent's office, and a large hall on the third story, while the basement is occupied by the janitor. It is a brick building, and compares favorably with other District School houses in this city.

In 1859 the building on Court street was erected. The ground was leased from John W. Owen, Esq., with privilege of purchase. The house was erected by Griffin Bro's. The whole cost was something over ten thousand dollars, and is paid for. Two smaller buildings have been erected since at a cost of \$5,000 each on the same lot, and they are occupied by a part of the district school.

The Walnut Hills' school house is the finest house belonging to the colored Board. It was erected in 1870, at a cost of \$28,000 for the building alone. The ground and building are valued at \$35,000. It has four large rooms, with a fine hall in the third story. It has a large yard in front, paved with brick, and is a fine exhibition of the taste of the Board.

Thos. J. Good was President of the colored School Board for four years, and was very active in securing to the colored race their rights to the public schools, and to good school houses.

**GAINES' HIGH SCHOOL.**—The following from Prof. L. D. Easton gives the particulars in regard to this school:

*Gaines' High School, Cincinnati, Feb. 3, 1874.*

REV. B. W. ARNETT:—

*Dear Sir*—Being in a quandary as to what are the facts you desire in relation to this school for your memorial, I send the following at a venture:

Gaines' High School, Court street, west of John, was established September, 1866, with the following corps of teachers:

Peter H. Clark, *Principal*; Lewis D. Easton, Alice V. Carter, R. Dempker, *Drawing*; J. C. Christin, *German*; W. Schiele, *Music*.

In September, 1871, Miss Arabella G. Epps was appointed to supply the vacancy occasioned by the resignation of Miss Carter, and Miss E. L. Davis was appointed as an additional teacher.

Mr. Geo. Jackson has for five years supplied the place of Prof. Dempker, in drawing; and Prof. B. Entrup and Miss Anna Hager, that of Prof. Christin, in German.

In 1870 Mr. C. W. Bell was appointed to supervise the penmanship of the Intermediate Department.

The first class was graduated in June, 1870. Since then but two classes have matriculated—in 1871 and 1873.

#### NAMES OF GRADUATES.

*Class of 1870.*—Philip J. Ferguson, 1; William B. Ferguson, 2; William T. Peyton, 3; Charlotte E. Williams, 4; Virginia Gordon, 5; Margaret Banks, 6.

*Class of 1871.*—Katie I. Thomas, 1; Joseph M. Ferguson, 2; Sarah Werles, 3; Miles Handy, 4.

1872.—No graduates.

*Class of 1873.*—Ernestine L. Clark, 1; Andrew J. De Hart, 2; Martha E. Peyton, 3.

Under-graduates professionally employed:—Geo. H. Jackson, John D. Werles, Jas. P. Ball, John Kelley, H. Livingston, Wm. Bowman, John Lewis, Chas. Jackson, S. R. Singer, Lewis Leech, Misses M. L. Forte, L. F. Smith, E. L. Davis, M. Mason, Fannie Cole, M. E. Nickens, Harriet Gordon, Mary Roden, Alice Washington, Mary N. Washington, Sarah Schooley, Fannie Leach, Carry Triplett, Arzelia Ross, Annie Brooks, Elizabeth Lawrence,

List of studies of the Intermediate and High School Departments of Gaines' High School:—

**INTERMEDIATE.**—Arithmetic, Grammar, Geography, American History, Algebra, Composition, Reading, Spelling, Definitions, Penmanship, German, Drawing, Music, Physiology.

**HIGH SCHOOL.**—Algebra, Geometry, Trigonometry, Arithmetic, Book-keeping, Philosophy, Astronomy, Chemistry, Botany, Geology, Physiology, Universal History, Rhetoric, Latin, German, Drawing, Music, Mensuration, English Literature.

Very truly yours, L. D. EASTON.

The school bears the name of one of the early friends of edu-

cation in this city, John I. Gaines. It is a compliment well deserved, for none was more faithful in the time of the early struggle for the establishment of schools for the education of the colored youth than he.

TEACHERS EMPLOYED IN THE HIGH SCHOOL, THEIR RESIDENCES AND SALARIES.

Peter H. Clark, Principal, 104 Barr street, \$2,220.

Lewis D. Easton, 34 Barr street, \$1,500.

Araballa G. Epps, 103 Clinton street, \$720.

Ethelinda Porter, 325 West Court street, \$540.

Wendell Schiele, teacher of music, Bacon's Building, \$1,200.

Chas. W. Bell, teacher of penmanship, 76 Pleasant st. \$1,200.

Geo. H. Jackson, teacher of drawing, 30 W Fourth st. \$1,200.

BOARD OF TRUSTEES OF CINCINNATI COLORED PUBLIC SCHOOLS, 1873 AND 1874.

*Eastern District.*—Wm. H. Jones (clerk), James Elliot, Richard Hatch.

*Western District.*—Wm. H. Buckner, Sam'l Lewis (president), Jesse Collins.

*Walnut Hills District.*—Rob't Gordon, Joseph Earley, William H. Woodyear.

EXPENDITURES.

Showing the Expenditures for Colored Common Schools of Cincinnati for the past seventeen years, exclusive of the cost of school lots and school houses; also the average cost per scholar, etc.

School year	No of scholars	Salaries of teachers.	Rate per scholar.	Incidental expenses.	Rate per scholar.	Total rate per scholar.
1856 .....	624	\$3,651 81	\$5 84	\$1,706 96	\$2 73	\$8 57
1857 .....	618	3,407 50	5 51	1,680 34	2 71	8 22
1858 .....	664	3,298 00	4 96	1,424 44	1 14	7 10
1859 .....	626	3,254 67	5 19	2,643 55	4 22	9 41
1860 .....	717	3,756 30	5 23	2,730 22	3 80	9 03
1861 .....	695	3,479 80	5 05	2,229 30	3 20	8 20
1862 .....	695	2,950 30	4 24	2,102 96	3 02	7 26
1863 .....	787	3,175 00	4 08	8,928 80	2 45	6 53
1864 .....	764	3,547 39	4 64	2,636 41	3 45	8 00
1865 .....	916	4,055 80	4 42	1,815 26	1 98	6 40
1866 .....	976	5,096 25	5 22	2,580 01	2 64	7 86
1867 .....	926	6,250 43	6 74	5,591 35	6 03	12 77
1868 .....	950	6,742 92	7 09	7,304 66	7 68	14 77
1869 .....	934	7,225 76	7 73	5,456 66	5 84	13 57
1870 .....	914	8,767 75	9 59	7,278 31	7 95	17 54
1871 .....	1,111	8,109 60	9 86	9,883 31	8 89	18 75
1872 .....	1,087	9,109 60	10 00	.....	.....	.....
1873 .....	1,162	11,310 00	9 08	24 699	20 20	29 28

TEACHERS OF CINCINNATI PUBLIC SCHOOLS, 1873-4, THEIR RESIDENCES AND SALARIES.

- Prof. W. H. Parham, Superintendent, Woodburn, \$2,200.  
*Eastern District.*—George H. Bailey, 76 Pleasant street, \$1,500.  
 Virginia L. Williams, 102 Clinton street, \$660.  
 Sarah A. Werles, 143 East Eighth street, \$540.  
*Western District.*—Sam'l W. Clark, Harrison street, \$1,500.  
 Melissa M. Hunster, 366½ Seventh street, \$660.  
 Laura F. Buckner, Oliver street, \$540.  
 Kate I. Thomas, Longworth street, \$640.  
 Fanny Cole, Freeman street, \$540.  
*Walnut Hills District.*—Allen W. Henson, Sycamore St., \$1,500.  
 Luella M. Brown, 83 East Fifth street, \$660.  
 Martha E. Peyton, Avondale, \$500.  
*Third Street Colony School.*—Elvira A. Willis, Maple St., Walnut Hills, \$720.  
 Andrew J. De Hart, 218 Richmond St., \$540.  
 Teacher of music, Wendell Shiele, Vine St. Hill, \$1,200.  
 Teacher of penmanship, Chas. W. Bell, 76 Pleasant St., \$1,200.  
 Teacher of Drawing and Calisthenics, George H. Jackson, 30 West Fourth St.

The following are the studies in which teachers are required to pass an examination before being qualified to receive certificates:—Spelling and Definitions, Reading, English Grammar, Geography, Mental Arithmetic, Written Arithmetic, Penmanship, American History, Theory and Practice of Teaching, Natural Philosophy, Constitution of the United States, Ancient and Modern History, Anatomy and Physiology, Literature, Algebra, Astronomy and Trigonometry

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GENERAL CONNECTION OF THE A. M. E. CHURCH.

Having passed rapidly over the field of the churches of this city, and the rise and progress of the public schools for the colored race, I now call your attention to the general connection of the A. M. E. Church. The following are its general officers, as elected at the Fifteenth Quadrennial Session of the General Con-

ference of the African Methodist Episcopal Church held at Nashville, Tenn., May 10th, 1872.

*Presiding Officers*,—Bishop Wm. P. Quinn (since deceased), Bishop Alexander W. Wayman; Bishop James A. Shorter; Bishop Daniel A. Payne, D. D.; Bishop J. P. Campbell, D. D., LL. D.; Bishop Thomas M. D. Ward, D. D.; Bishop John M. Brown, D. D.

*Secretary*,—James H. A. Johnson, of the Baltimore Conference.

*Assistant Secretary*,—Benj. W. Arnett, of the Ohio Conference.

*Recording Secretary*,—James F. A. Sisson, of the Georgia Conference.

*Reading Clerk*,—John A. Clark (L. D.), of the Ohio Conference.

*Reporter*,—Philip Toliver, Jr., of the Ohio Conference.

*General Officers of the Church*,—Rev. W. H. Hunter, A. M., Business Manager of the Book Concern; Rev. B. T. Tanner, D. D., Editor of the Christian Recorder.

*Executive Committee*,—Leonard Patterson, Wm. Whipper, E. Lewis, C. Chambers.

*Treasurer*,—Wm. Scott.

*Financial Secretary*,—Rev. John H. W. Burley.

*Board of Managers for the General Fund, composed of the Bishops and one itinerant minister for each Episcopal District*:—1st District, Rev. Joshua Woodlin; 2d District, Rev. Jas. H. A. Johnson; 3d District, Rev. R. A. Johnson; 4th District, Rev. J. C. Embry; 5th District, Rev. J. W. Early; 6th District, Rev. H. M. Turner.

#### PARENT, HOME, AND FOREIGN MISSIONARY SOCIETY.

*President*,—Bishop J. M. Brown, D. D.

*Vice-President*,—Bishop A. W. Wayman.

*Corresponding Secretary*,—Rev. T. G. Steward.

*Recording Secretary*,—Rev. B. W. Arnett.

*Treasurer*, Mr. John W. Locks for Baltimore, Md.; Mr. Joshua Stiman, First Assistant Treasurer for Charleston, S. C.; Mr. George Peterson, Second Assistant Treasurer for Cincinnati, Ohio; Mr. Alexander Caldwell, Third Assistant Treasurer for Memphis, Tenn.; Mr. Abel Adams, Fourth Assistant Treasurer for New Orleans, La.

*Board of Managers*.—Rev. I. Welsh, Alabama Conference; Rev. J. T. Jenifer, Arkansas Conference; Rev. J. H. W. Burley, Balti-

more Conference; Rev. Wm. H. Offer, California Conference; Rev. J. W. Long, Florida Conference; Rev. Andrew Brown, Georgia Conference; Rev. W. J. Davis, Indiana Conference; Rev. R. G. Mortimer, Kentucky Conference; Rev. J. J. Nelson, Louisiana Conference; Rev. T. W. Stringer, Mississippi Conference; Rev. W. S. Dickson, New England Conference; Rev. J. M. Wilkerson, Missouri Conference; Rev. D. Dorrell, New York Conference; Rev. B. W. Arnett, Ohio Conference; Rev. G. W. Brodie, North Carolina Conference; Rev. Jeremiah Young, New Jersey Conference; Rev. J. M. Williams, Philadelphia Conference; Rev. W. A. J. Philips, Pittsburg Conference; Rev. A. T. Carr, South Carolina Conference; Rev. L. N. Merry, Tennessee Conference; Rev. R. Haywood, Texas Conference; Rev. W. B. Derrick, Virginia Conference; Rev. A. McIntosh, Illinois Conference.

The following gives the name of the presiding Bishop and the district over which he presides for four years from May, 1872:

#### EPISCOPAL DISTRICTS.

*First District*—Philadelphia, New York, New England, and New Jersey Conferences. Presiding Bishop, J. A. Shorter.

*Second District*—Baltimore, Virginia, North Carolina, and South Carolina Conferences. Presiding Bishop, J. P. Campbell.

*Third District*—Ohio, Kentucky, and Pittsburg Conferences. Presiding Bishop, D. A. Payne,

*Fourth District*—Indiana, Illinois, Missouri and California Conferences. Presiding Bishop, A. W. Wayman.

*Fifth District*—North Georgia, South Georgia, Alabama, Florida, and Mississippi Conferences. Presiding Bishop, T. M. D. Ward.

*Sixth District*—Tennessee, Arkansas, Louisiana, and Texas Conferences. Presiding Bishop, J. M. Brown.

OFFICERS OF THE 43d SESSION OF THE OHIO ANNUAL CONFERENCE,  
1873-4.

*Presiding Bishop*,—Daniel A. Payne.

*Secretary*,—J. P. Underwood.

*Assistant Secretary*,—Benjamin W. Arnett.

*Financial Committee*,—R. A. Johnson, B. W. Arnett, G. H. Shaffer.

*Marshals*,—M. M. Smith, E. Cumberland.

*Postmaster* —George W. Bryant.

APPOINTMENTS FOR 1873-4.

*Stations.*—Cincinnati, Elder Benjamin W Arnett; Xenia, Elder Jeremiah H. Turpin; Columbus, Elder Robt. A. Johnson; Cleveland, Elder J. A. Nelson; Springfield, Elder Jesse Henderson; Urbana, Elder M. M. Smith; Chillicothe, Elder Philip Tolliver; Portsmouth, Elder Lewis Woodson; New Richmond, Elder Ed. Wright; Gallipolis, Elder William Davidson; Ironton, Elder J. W Steward; Church of the Holy Trinity, Wilberforce U Prof. B. F. Lee; Zanesville, Elder M. W Walker; Delaware, Deacon Robert T. Turner; Toledo, J. P. Underwood

*Circuits.*—Walnut Hills, Elder Jeremiah Lewis; Hamilton and Oxford, Elder G. H. Shaffer; Middleport, Elder J. H. Bell; Marietta, J. H. Cole; Ripley, Jesse Asbury; Steubenville, Elder S. H. Thompson; Bellaire, T. J. Jenkins; Troy and Piqua, Elder David Smith; Greenfield, Elder C. R. Green; Barnesville, Deacon G. W Bryant; Newark, Deacon J. W Gazzaway; Bellefontaine, Elder E. Cumberland; Bainbridge, Elder Isaac Dillon; Lima, Elder Wm. D. Mitchell; Cadiz, Deacon Cornelius T. Shaffer; Lancaster, Elder William B. Lewis; Wilmington, H. William Toney; Hillsboro, Elder Watkins Lee.

*Missions.*—Lebanon, Alfred Marsh; Yellow Springs, Elder H. A. Knight; Dayton, J. G. Yeiser; London and West Jefferson, G. C. Whitefield; Berlin, John W Coleman; Norwalk, B. Morgan; Carthagenia, R. P Clark; Harveysburg, Benjamin F. Dennis.

*Located.*—John Gibbons and William Morgan. These brethren have become worn out in the service of the Church, and therefore deserve our practical sympathy

*Transferred.*—Elder John W Becket and Prof. H. Jackson to the South Carolina Conference, John Eades to the Indiana, and John W Asbury to the Kentucky.

COMPARATIVE FINANCIAL AND STATISTICAL TABLE.

Names.	1871.	1872.	1873.
Members.....	4685 .....	4192 .....	5537
Probationers.....	1022 .....	976 .....	946
Local Preachers, .....	76 .....	101 .....	90
Exhorters, .....	57 .....	47 .....	51
Churches.....	60 .....	76 .....	73
Value, .....	\$65,571 00 .....	\$206,000 00 .....	\$277,100 00
Sunday Schools.....	65 .....	75 .....	77
Superintendents, .....	78 .....	85 .....	93
Teachers .....	374 .....	515 .....	345



Names.	1871.	1873.	1873.
Scholars .....	4547 .....	3689 .....	3477
Volumes .....	11,655 .....	10,624 .....	10,072
Contingent .....	\$115 55 .....	\$105 02 .....	\$100 25
Pastoral Support, .....	\$14,652 30 .....	\$16,550 36 .....	\$18,879 44
Sunday School do.....	\$1,237 31 .....	\$1,495 98 .....	\$1,376 15
Missionary do.....	\$180 95 .....	\$523 30 .....	\$390 00
Dollar money .....			\$1,714 88

TRUSTEES OF WILBERFORCE UNIVERSITY, ELECTED JUNE 29, 1873.

*President*—Rev. R. A. Johnson.

*Vice President*—Rev. B. W. Arnett.

*Secretary*—Prof. B. F. Lee.

*Treasurer*—J. R. Blackburn.

(CONFERENCES ARRANGED ACCORDING TO AGE.)

1. Baltimore—Rev J. J. Herbert, Rev. J. H. A. Johnson, Rev. George T. Watkins, James L. Thomas, Abraham Weeks.

2. Philadelphia—Rev. Stephen Smith, Rev. B. T. Tanner, Rev. T. G. Steward, William B. Scott, Henry Gordon, Rev. T. Gould.

3. New York—Rev. —. —. Porter, Rev. H. J. Young, George Smith, William Taylor.

4. Ohio—Rev. Lewis S. Woodson, Rev. J. P. Underwood, Rev. R. A. Johnson, George Peterson, N. T. Gant.

5. Indiana—Rev. Nathan Mitchem, Rev. M. Hall, Rev. W. S. Lankford, Rev. W. C. Travan, George C. Booth.

6. New England—Rev. William Johnson, Rev. W. G. Dickson, Rev. J. P. Shreeves, Ransom Parker, Thomas Green.

7. Missouri—Rev. J. M. Wilkerson, Rev. William Herriot, Rev. T. M. Henderson, Rev. J. C. Embry,<sup>†</sup> M. E. Pines.

8. South Carolina—Hon. R. H. Cain, Rev. A. T. Carr, Rev. William D. Harris, Hon. J. H. Rainy, Hon. C. M. Wilder.

9. Louisiana—Rev. J. R. V. Thomas, Rev. C. Burch, Rev. J. W. Harper.

10. Kentucky—Rev. C. E. Herbert, Rev. James Turner, Rev. J. B. Stansberry, W. H. Gibson, Caleb Christopher.

11. Georgia—Hon. H. M. Turner, Rev. C. L. Bradwell, Rev. Wesley I. Gaines, T. I. Long, Elbert Head.

12. Rev. T. W. Stringer, Rev. H. M. Foley, Rev. D. Cooper, Rev. H. R. Revels, T. J. Keller.

13. Tennessee—Rev. B. L. Brooks, Rev. J. W. Earley, Rev. H. A. Jackson, Geo. Hooper, H. Mackain.

14. California—(To be filled.)

15. Arkansas—J. T. Jenifer, Rev. Washington Hill, E. H. H. Pettigrew, Hon. Wm. H. Gray, Wm. Rector.

16. Alabama—Rev. Godfrey B. Taylor, Rev. I. H. Welch, Rev. George Washington, Henry Clemens, Dandall Eufala.

17. Pittsburgh—Rev. Dudley E. Asbury, Rev. Wm. H. Hunter, Rev. William H. Brown, William H. Hilton, Rev. John Peck.

18. Florida—Hon. C. M. Pearce, Wm. Sampson, J. T. Wall, Rev. T. M. Stewart, Hon. William Scott, Hon. —. Price.

19. Virginia—Jonathan Hamilton, Rev. W. B. Derrick, John F. Lane.

20. Texas—Rev. Richard Haywood.

21. New Jersey.—Rev. J. Woodlin, Rev. J. W. Stevenson, L. Copper.

TRUSTEES AT-LARGE—Rev. J. W. Beckett. Rev. T. H. Jackson, Rev. S. T. Jones.

EX-OFFICIO—Rt. Rev. D. A. Payne, D. D., Senior Bishop of A. M. E. C.; Rt. Rev. A. W. Wayman; Rt. Rev. J. P. Campbell, D. D.; Rt. Rev. J. A. Shorter; Rt. Rev. Thomas M. D. Ward; Rt. Rev. John M. Brown, D. D.

ACTIVE MEMBERS—Peter H. Clark, A. M., Cincinnati, O.; Jas. Waring, Esq.; John R. Blackburn, Esq., Xenia, O.; David Blackburn, Esq., Xenia, O.; Sam'l Troy, Xenia, O.; Alfred Anderson, Hamilton, O.; Rev. J. T. Jenifer, B. D., of Arkansas; John A. Clark, Wilberforce University; J. R. V. Thomas, Baltimore, Md.; Rev. J. Strother, Cairo, Ill.; Rev. William Trevan, Chicago, Ill.; J. Blanks, Chicago, Ill.; F. Robertson; John F. Cook, Esq., Washington, D. C.; J. Brooks, Washington, D. C.; Rev. J. W. Earley; Rev. George W. Brodie, North Carolina; Prof. John G. Mitchell, A. M., Louisville; Carter Stewart, Esq., Washington, D. C.; Rev. B. W. Arnett, Cincinnati, O.

HONORARY MEMBERS—Hon. Charles Sumner; Rev. George B. Cheever, D. D.; Judge J. J. Wright; Hon. R. B. Elliott, South Carolina, Hon. Gerret Smith, New York; Maj. Gen. B. F. Butler, of Lowell, Mass.; Louis Charles Roudonez, M. D., of New Orleans, La.; Lieut. Col. Martin R. Delany, Wilberforce University; Maj. Gen. O. O. Howard, Washington, D. C.

#### MEMBERS OF THE FACULTY.

Rt. Rev. Daniel A. Payne, D. D., *President*, Professor of Intellectual and Moral Philosophy and Systematic Theology.

Rev. Benjamin F. Lee, B. D., Professor of Ecclesiastical History, Homiletics and Pastoral Theology.

William B. Adams, A. M., Professor of Latin, Greek, and Higher Mathematics.

Benjamin K. Sampson, A. M., Adjunct Professor of Latin, Greek, and Mathematics, and Secretary of the Faculty.

Hon. John Little, Professor of Law.

Miss Mary E. McBride, Professor of Modern Languages, Natural Science, and Principal of the Normal Department.

#### REGULATIONS OF WILBERFORCE UNIVERSITY.

##### *Prohibitions.*

1. The association of the opposite sexes in any form without permission.
2. The use of intoxicating drinks, tobacco, firearms or other deadly weapons; games of chance, profanity or obscenity.
3. The use or possession of any immoral books or papers.
4. Visiting each others rooms during study hours.
5. Absence from the premises, or visiting families, without permission.
6. All improper behavior or unnecessary noise.
7. Cutting, marking, or in any way defacing the building or its appurtenances.
8. Visiting the kitchen, except in cases of necessity.
9. Throwing water, trash, litter, or anything offensive from the window.

##### *Requirements.*

1. Proper observance of the Sabbath—attendance at Church and Sabbath school.
2. Bathing, and all preparations must be faithfully attended to on Saturday evening.
3. Punctual attendance at prayers, recitations, and other exercises required.
4. Strict observance of the appointed study hours.
5. Every student will be held responsible for all improper conduct occurring in his room, particularly accountable for all injury beyond ordinary use.
6. Every room must be accessible at all times to members of the Faculty.
7. Occupants of rooms must keep them in good order, and all

must assist in keeping the school rooms neat and comfortable, and leave them clean at end of term.

8. Rise in the morning at ringing of the first bell, cleanse and set their rooms in order for the day before study hours commence.

9. Every person applying for admission into our school must bring testimonials of good moral character.

#### DIVINITY STUDENTS.

Must come to us fully indorsed by the church authorities for possessing gifts, graces, and fruits, otherwise they will not be permitted to enter the Theological Department proper, but will be put on trial, according to the 10th canon of the A. M. E. Church.

Room rent and tuition will be charged against every one until he enters upon the studies of the theological freshman.

Each church that sends us a divinity student will be required to furnish his room and all things needed for his comfort, such as a bedstead, mattress, bed-clothing, a table, a chair, and a looking-glass, towels, etc.

The student that does not give ample evidence of gifts, graces and usefulness, at the end of an academic year, will be dismissed.

No student will be allowed to marry until he has completed his course. This rule applies to all students in different departments.

Those who complete the full course, and stand a fair examination in the studies of each year, will be entitled to the degree of Bachelor of Divinity.

#### EXPENSES.

Board can be obtained in private families at \$2.50 and \$3 per week. Students can board themselves for \$1.50 or \$2 per week, as they may be economical or extravagant.

Tuition in Primary Department, per term of fourteen weeks, \$4.75, in the Academic and Normal Department \$5.75, in College \$6.75. Fuel can be obtained for from \$3.50 to \$5 per cord.

Students should bring their own bed-clothing, towels, etc., with their names marked in full.

Mattresses, as well as blankets, can be purchased in the city of Xenia.

Further information can be obtained by application to the President, Bishop Payne, and in his absense to Rev. B. F Lee, Secretary of the University.

**THE CONGREGATION.**—We now come to the end of our account of the religious, moral, and educational conflict in this city. It is true the war cloud still hangs over our path, and we have much work to do for the race. We must not look to others to do our work, but we must be up and doing, and prove our capabilities for the enjoyment of religious and political liberty. We must as a race secure the good will of the community in which we reside, and the way to accomplish that effectually is to secure the four elementary powers of civilization:—Religion, education, wealth, and integrity, and with a ballot cast by intelligent men, and our children raised by educated mothers, we will conquer a peace before the Centenary Celebration of African Methodism in this city. Fathers and mothers you must do all you can to educate your children. It is not enough for you to train your children morally, but you must spend much time and money to see that the intellect is properly cultivated for usefulness. We must recognize the fact that we are not only here to secure heaven and shun hell, but we must do something for God and humanity. This life has something for us if we will only be industrious. May the spirit of the age help you to your duty, the future will be benefitted by your labors.

**TO THE OFFICERS OF THIS TEMPLE.**—You are very signally blessed in having the distinguished honor to provide and participate in this celebration, and may each feel his responsibility, and try to fulfill the same to the glory of God.

I hope you may feel it to be your duty to provide for the education of some young man at Wilberforce.

**LOCAL PREACHERS AND EXHORTERS.**—Prepare yourselves so that if the work demands it you can go to the gorgeous and antique palaces of the East or the lowly cabin in the South, and search out oppressions and ills; enter the portal that leads to the dark labyrinth of ignorance and superstition, and dispel the mysterious cloud with the radiance of a holy and consistent christian life; and if in thy wanderings thou shouldst meet or find a wounded or dying man, point him to the Lamb of God that taketh away the sin of the world, or bind his wounds with the bands of consolation, and pour in the oil of comfort, and God will bless thee on thy return from thy mission.

**BISHOPS AND ELDERS.**—When we look back at the work ac-

complished by our predeceessors, and what they did under the protection of God, we should be encouraged and go on with a renewed zeal and faith, and when the focs of religion and humanity marshal their motley hosts in battle array, and throw down the gauntlet of defiance, then let us be ready to step forth with the boldness of a Numidean lion, and with the confidence and agility of a Roman gladiator, and stand ready to defend the right against the wrong, and uphold the blood-stained banner of the cross on the fields of nature, providence or revelation. Let us put on the panoply of righteousness, and may our trumpets give no uncertain sound, but proclaim the wants, woes, and sufferings of humanity to all men, and warn them of their dangers, and teach them how to live righteously, soberly and godly. When we do this, and, at the same time, exemplify the same in our lives, we will be able to turn many to the sense of their duty and to the foot of the cross. I hope the day will come when the voice of the ministry of the African M. E. Church, shall be heard from where the blue Maekenzie meanders to the frozen ocean in the North, to where the adventursome Magellan passed from sea to sea in the south.

May the God of Abraham, Isaac, and Jacob be with us in the future and prosper the church so that her border may be widened and her stakes strengthened, and may this organization be a blessing to the community. I hope the pews may be filled with an intelligent and christian congregation, and the pulpit always be the fountain of light, the center of moral attraction, the friend of virtue and progress, and the source of intelligence, sending forth the powerful influence of a ehristian gentleman, in the name of God the Father, Son and Holy Spirit. Amen.

At the conclusion of the Semi-Centennary Address, a collection was taken up. The contributions were handed in in envelopes, with the name of the contributor and the amount marked on the outside. The list of names and the amounts appear the Appendix.

The following persons were appointed Seeretaries: Prof. A. W Henson, C. W. Bell, G. H. Baily, B. W Quills, A. J. De Hart, and Frederick Carey.

## SEMI-CENTENNIAL SERMON.

AFTERNOON SERVICES, COMMENCING AT 2½ O'CLOCK.

The auditorium and balconies were filled to their utmost capacity. Bishop Payne gave out the hymn commencing—

“ Jesus, the name high over all,  
In hell, or earth, or sky.”

The choir sang it with good effect; after which the Bishop addressed the Throne of Grace fervently and eloquently.

The choir then sang the chant—

“ Holy now is this place.”

Rev. Robert A. Johnson, of Columbus, O., then read the second chapter of 2nd Timothy.

Bishop Daniel A. Payne, D. D., presiding officer of the Third Episcopal District, and president of Wilberforce University, delivered the following discourse :

THE DIVINELY APPROVED WORKMAN, OR THE MINISTRY FOR ALLEN  
TEMPLE DURING THE NEXT FIFTY YEARS.

“ Study to show thyself approved unto God, a workman that needeth nor to be ashamed, rightly dividing the word of truth.

“ And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

“ In meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth.”—2 TIMOTHY ii. 15, 24, 25.

The word workman implies work to be done, and a master to oversee the work that is to be done. It also implies a house, an edifice, a temple; more or less important, more or less grand, more or less durable; lasting for centuries, accommodating generation after generation. This supposition covers the facts of the case to be considered; because the Church of God is called “ the house of God,” “ a Holy Temple,” “ the Temple of the Living God.” But this temple is a spiritual temple; the workman, therefore, must do spiritual work in this spiritual temple; and his work is all the while under the sleepless eye of the Omniscient Master, who is solicitous about the manner as well as the ability of the workman, because this temple is of the highest importance, as well as of vast dimensions, and of durability embracing all time and all the races, therefore, all the generation of men. Now each local church is nothing more, nothing less,

than a chamber in this Spiritual Temple, concerning the purity, the finish, and beauty of which the Divine Master is equally interested. Let the workman, therefore, acquit himself accordingly. But to do this the workman should study the character of his master, as well as the work which is to be done. And this leads us to the first thing in the text which is to be expounded; that is the question. What is to be studied? First, he must study God, in order that he may learn the character of the master whom he has to serve, and conform his own character to that master's will. Now God has manifested and is manifesting himself, in three different ways. The workman, therefore, will do well to study these threefold manifestations of the Deity.

*a.* The first is Nature around us. We cannot open our eyes or ears without seeing forms and hearing voices, speaking in behalf of an existing but invisible Deity. In these we shall find proofs of his wisdom, power, and goodness, and recognize the fact that these attributes are infinite.

*b.* In history we also have manifestations of God. In the origin, progress, complete development of a nation's greatness—with its decline, old age, and death, in which we see exhibitions of the retributive justice and providence of God as the Almighty Ruler of races and nations, of kingdoms and empires; humbling the arrogant pride of despots, as in the case of Nebuchadnezzar; exalting the humble and the wise, as in the case of Daniel; punishing crime, as in the case of David, and rewarding incorruptible virtue, as in the person of Joseph; breaking the arm of the brazen-hearted and blasphemous enslaver, as he did that of Pharaoh; and out of an enslaved race to produce a great people, as is illustrated by the history of the Israelites. Nor does God manifest himself in the history of races, nations, and governments only; he does this also in that kind of personal history which we call Biography. No one, that is, no thinking mind, can read the biography of Joseph or Job, of Abraham or Jacob among the Patriarchs, or of Luther and Wesley among the Reformers, without discovering an invisible, supernatural power behind and above these men, inspiring, guiding, protecting them, planning their plans and executing their victories, attributable to none other than the omniscient Almighty beneficent Being, whom we recognize as God, and whom we are ever wont to call the God of Abraham, Isaac, and Jacob.



c. But above all these there is Revelation, in which the Infinite has manifested himself as he has done no where else. In physical nature we see exhibitions of his infinite wisdom, power, and goodness. In history we have evidences of his inflexible justice and beneficent providence, as well as his unquestionable sovereignty. But in Revelation we see his mercy, moving hand in hand with his justice; his unutterable love hand in hand with his immaculate holiness, and all these directed and controlled by his unerring wisdom, constraining the philosophic mind to exclaim, "O! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

Now, when the studious workman has prosecuted such studies, and made such researches as we have indicated, he will feel the necessity of unceasing efforts to secure the approbation of God, from whom he professes to have received a commission to preach the Gospel, and consequently of so conducting himself in the presence of his Omniscient Master, that he may never have cause to be ashamed.

d But of what may this workman be ashamed? Of two things: of his ignorance and of his vices. So varied and so deep are the truths with which the Christian minister has to deal, that, unless he is a careful, prayerful, and diligent student of that one book, the Bible, he will often be compelled to blush at his ignorance. And let this workman know that to understand that one, as it ought to be understood, and to apply its varied important teachings as they ought to be applied, it is necessary that he make himself master of many other books.

Revelation! we say, Revelation is the field above all which the Christian workman must study, in order that he may become acquainted with the ineffable character of his Lord and Master; for there he will find out the truth, that so august a Sovereign demands a servant of no mean character. The dignity and benignity of this Master will impress themselves so deeply upon his understanding and his affections, that he will be disposed to conform his own character to that of his Master.

The slaves of educated and opulent masters in South Carolina always felt themselves as having a standing and character better than the slaves of ignorant and poverty stricken masters. So also the ambassador of a great and powerful empire feels a dig-

nity and importance, which he who represents a State of small resources and feeble power can not possibly feel. Now what is true of such servants ought to be far more true of the man who represents the *King* of kings, and *Lord* of lords.

e But, there is another source of knowledge concerning the Deity which this workman must also study. *It is man* in his three fold nature. His physical, mental, and moral—his spiritual nature. In the former he will find a manifestation of wisdom, skill, power, and goodness, which at once demonstrates the character of the Master whom he serves.

A study of the mental nature of man will increase the evidence of the almightiness and infinite wisdom of his Master, and an acquaintance with his moral nature will serve to give him still greater evidences of the glorious character of the Infinite. The spiritual nature of his being is the crystalization of his moral, as his moral is the sublimation of his mental. In him you will see a wonderful blending of weakness and strength, of good and evil; the qualities of a devil alternating with those of an angel, with the attributes of a worm blending with those of a god. In him you will find the heart that weeps and bleeds, that hopes and fears, that hates and loves, that crawls in the dust and wings its flight toward heaven. In him you shall see the *will*, that now moves backward with the stubbornness of a mule, and then onward with the alacrity of a seraph. So that, in the study of man the Christian workman will find the answer to the question of the inspired poet: "What is man, that thou art mindful of him? and the son of man that thou visitest him?"

O, there is such a length and breadth, such a height and depth, such variety and richness, such beauty and sublimity, such joy in these studies, in these researches, that the intelligent workman, who is anxious to secure the divine approbation, will have no time for mere amusements, gossip, or indolence.

Let this workman so study that he shall not have occasion to be ashamed of his ignorance. But the Christian workman may also be ashamed of a vice contracted in his previous life, which is called the besetting sin. Let the workman beware of this evil against which there is no shield, but the covert of the Savior's wings. There the believer is safe; from the grasp of his omnipotent hand no power can pluck him. But this implies holy living—not *impeachability*, but eternal vigilance against sin, per-

sistent opposition to temptation ; and where resistance itself might result in defeat to find safety in flight, but the asylum to which he flies is none other than the covert of the Almighty wings. To love all men so that we shall always be devising and executing for their well being, including even the man whom we may partly regard as an enemy. Love to all will make us do justice to all; and such a man, who thus loves, will always find himself at one with the Judge of all the Earth, therefore approved by Him. This love is sometimes called godliness, by which is meant the thinking, planning and executing for the well-being of all. Of this manner of life, this kind of moral conduct, a workman shall never have occasion to be ashamed.

*f.* Moreover, this workman must not strive; or he must not be contentious, quarrelsome, threatening those who oppose him with personal violence, treating as enemies all who differ from him in opinion, in principles or measures. But he must be patiently instructing those who oppose themselves. There are men who cannot see the right, the true, or the good. Men who oppose these things are opposed to themselves; because these are beneficial to all. Meekly teaching the ignorant, because it is right; and meekly teaching the opposers of the truth, in order that God may grant them repentance, and cause them to obey and defend that which they have been so ready to oppose. Such must be the workman who may fill this pulpit in the future. They will be needed to lead the future interests of this church; they will be needed to lead on the future interests of our growing connection.

And now it is time that we should review the history of this local church of the Church Militant, in order that we may see what it has accomplished, and learn what it may and must do for future conquests in behalf of God and man. Besides the development and establishment of itself, from a very small and weak beginning into a numerous and powerful society, it has planted a small and at present a weak congregation on Walnut Hills. Is this work enough for half century? I think not; I think it ought to have accomplished more than this. I feel certain that if its membership had been alive to the work of Christ, more could have been accomplished. Instead of one powerful church, we might have had three or four. "He that soweth sparingly shall reap sparingly." "According to thy

faith, so shall it be unto thee." Again, what has this church done for Christian education? Our dear Brother Arnett tells us that of 21 colored teachers, now employed in the colored schools of Cincinnati, nine are members of our two churches, or are attached to them, *i. e.* worship statedly in them. This is a handsome proportion; because, besides ours, there are six other churches. But did Allen Temple educate these nine teachers by direct efforts put forth on her part? Let the officers of Allen Temple answer. Again, did Allen Temple ever send a young man to Wilberforce to prepare himself for the work of the Christian ministry, and having sent one there, did she ever support him until his educational course was completed? If you have enjoyed the ministry of men wholly or partially educated, was it, or was it not, because they were forced upon you by circumstances beyond your control, or rather by your direct agency? Is it not generally true that our progress in an educational direction may be likened to that which the freight trains make along the railroad? But if this has been the case in the past, it ought not to be so in the future. We ought to put forth systematic and direct efforts for our own progress in all that is good and useful. As a denomination, we have done well in planning and building churches, during the last half century; let us now go to work to plan and to build schools of learning. Let this church plan for, and systematically educate her young men for the ministry. Let the official board lead the way by planning the work, and I am certain the people, *i. e.*, the members of this church, will sustain them in their efforts; so, at the end of every five or six years, this church can be sending out a young man well prepared to be a workman approved unto God.

There are also your daughters. These ought to be the objects of your special regard. To educate them in such a manner as to render them fit to do Christian work, is the highest duty of the church to herself. She can perform none higher, none more beneficial for the community. And whenever a young woman of talents and piety is found, who has aptness for teaching, and who is desirous to qualify herself thoroughly for such a work, but has not the means to meet the expenses, this church ought to undertake to educate her. Perhaps there is no greater power in a given community than that of educated women. I use the term in its broadest, highest sense, by which I do not mean a

smattering, or even excellence in music, instrumental and vocal, in drawing and painting; nor yet do I mean a mere classical or scientific and mathematical training; but I do mean a Christian education, that which draws out head and heart towards the Cross, while after consecrating them to the Cross, sends the individuals from beneath the Cross with the spirit of Him who died upon it; sends them abroad well fitted for Christian usefulness, a moral, a spiritual power, moulding, coloring community, and preparing it for a nobler and higher state of existence in that world where change never comes, unless it be a change from the good to the better, and from the better to the best.

The past, the dark past, is gone; I hope forever gone. It was the time when ignorance sat in high places and ruled, when vice was as much respected as virtue. The present and the future demands a different spirit and different conduct. The almighty fiat is gone forth. "Many shall run to and fro, and knowledge shall be increased." Hence, the future demands educated women, in order that there may be educated wives, consequently educated mothers, who will give unto the race a training entirely and essentially different from the past. In other words, the future demands wives and mothers who will, like Susanna Wesley, convert the homestead into a school house, and that school house into a church, where the young immortals shall be trained for their heavenward flight. The wants of the race demand such women to descend into the South as educators, to assist in correcting the religious errors of the freedmen, and to bridle their wild enthusiasm. The religious errors, the wild enthusiasm of the freedmen, are results of the slavery which had been operating upon them and their forefathers for nearly two hundred and fifty years, and cannot be removed in a day, nor by one man, nor one kind of human agency. Deity does not operate upon humanity after that fashion. He applies a multitude of instrumentalities and different agencies to civilize and Christianize a race; among which are the educators of a race, but of these none are more potent than the educated wife, the educated mother, the educated school-mistress, but educated under the Cross, and in the spirit of him who died upon the Cross.

There is also the work of Christian Missions at home and abroad. A careful and impartial review of the history of Allen Temple shows that in this direction she has done but little. This

sturdy tree, during the past fifty years, should have sent its roots *under* the Ohio, if it could not send them across it; and by this time there should have been at least two young trees vigorously flowering and fruiting on the soil of Kentucky. But we have said let the past errors and blunders be buried with the past. At the same time let us study the fact, that a new leaf, with its pages, has been added to the volume of our history; nor let us study this fact alone, let us go beyond that to its philosophy, which lies behind and beneath it. In so doing, we will learn the great lesson which history teaches, that every revolution which passes over a nation *evolves* principles which, while they appear new, are really as old as humanity, and which were involved into its very nature, at its conception in the mind of the Creator; that these principles give birth to new sentiments, new laws, new customs, which the Church of God must consider and take into account in all her subsequent operations; and that the denomination of Christians, or that particular branch of a denomination which will not take these changes into consideration, and act accordingly must become extinct. Progressive humanity, led on by the hand of its Omnipotent Father, will leave it behind like a ship on the sand bar, or tread it out as salt that has lost its savor. In either case the extinction of such a denomination, or such a local society of Christians, is as certain as the extinction of the Jewish Church. Christianity is an educating power. It educates in every direction that touches humanity; not religiously only, but morally also; not morally only, but intellectually also; not intellectually only, but, because it is a religious, moral, and intellectual educational power, it logically affects and modifies all the forms of civil and political life.

Now the important question that Allen Temple has to consider and determine is: will she become an educating and missionary power as Christ Jesus designs her to be? or will she refuse. There are two negative ways in which she may answer this question. The one by a direct and positive *no*, and the other by *pleading poverty*. Either of these answers will prove fatal to her influence, prosperity, and perpetuity. Therefore, the only *wise* answer she can give is: "Lo I come to do thy will, O God!" To be willing to do is to get the power to do. Let Allen Temple resolve to educate and to assist in spreading the Redeemer's kingdom from pole to pole: then let her *immediately execute* this resolution by organized

systematic, and persistent efforts, and the means will be supplied by Him who has said, "ask and it shall be given to you; seek and ye shall find!"

Let Allen Temple take this advice, which is calmly and considerately given, and she will make a grand, a glorious history during the next fifty years. To educate the immortal mind and prepare it for eminent usefulness on earth, and the unutterable glory of heaven; to assist in transforming this dark earth into the "Holy City—new Jerusalem," is a work in which the cherubim and seraphim would be happy to labor. O that God would give to Allen Temple the Missionary, the educating, spirit, the mind that was in Jesus Christ.

At the conclusion of the sermon by Bishop Payne. The choir sang the chant "How beautiful is Zion."

Bishop Payne, assisted by Rev. R. A. Johnson, ordained Thomas Elias Knox a local deacon; the services were solemn and interesting, after which Rev. B. W. Arnett baptized the following named children: James Spotswood Fleming Robinson, Ann Maria Turner, Augustus Allen, Estella Scott, Arthur Castella S. Phelps, Levenia Anderson, William Edward Shaw, Miree Spencer.

The collection was continued from the morning, and quite a number contributed.

Benediction by Rev. Jermiah Lewis.

#### SUNDAY EVENING SERVICES, COMMENCING 7½ O'CLOCK.

Rev. Robert A. Johnson preached from the text, "Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily."—Psm. lxxiv. 23.

The discourse was plain and forcible, reaching the understanding and moving the hearts of all.

At the conclusion of the discourse the sacrament was administered to the members, after which the congregation was dismissed by benediction by Bishop Payne.

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## CHRISTIAN RE-UNION.

MONDAY EVENING, COMMENCING 7½ O'CLOCK. .

BISHOP D. A. PAYNE, *President*, PROFS. C. W. BELL AND  
A. W. HENSON, *Secretaries*.

The large auditorium was closely packed with citizens, most of whom are connected with some one of the colored church congregations, while the spacious balconies were comfortably filled. The church was handsomely festooned with ever-greens, and the pulpit and altar appropriately decorated. A cross, wreath, surmounted by a heart, and an anchor made of living flowers, graced the wall in the rear of the pulpit.

The exercises commenced by a voluntary on the organ by Dr. C. F. Buckner, followed by "Auld Lang Syne," by the choir.

Rev. Robt. A. Johnson, of Columbus, then offered a fervent prayer.

The Hon. J. Madison Bell, of Toledo, read the following

## POEM—NOW AND THEN.

The celebration of events  
Is of no recent origin;  
Grand days and deeds of prominence  
Have e'en from immemorial been.  
And all adown the ages past,  
Some won'drous act, some matchless deed,  
Has far into the future cast  
The germinating of its seed.  
And clans, and tribes, and nations, too,  
Have each, in their respective way,  
Some grand event e'en kept in view.  
By song, or speech, or festive day;  
And monuments they've reared to fame,  
And bright inscriptions traced thereon,  
Meanwhile the conquering hero's name  
Has been immortalized in song.  
And some of these have long defied  
The blight of years and mould of time,  
Still towering up in all their pride,  
Mortal relics, yet how sublime.  
And well do these grand scenes accord  
With man's peculiar cast of mind,  
Whose glory is in high rewards,  
In words of praise and wreaths entwined.  
And whatsoever tends to give  
Distinction, honor, or renown,



He presses forward to receive  
With heart elations most profound.  
All, all have worshiped at the shrine  
Of actual or feigned events;  
And nothing short of power divine  
Can change the deep wrought sentiment.  
Those reminiscences which bring  
From time's deep-curtained solitude,  
The friends of youth, the joys of spring,  
They touch our hearts, and do us good.  
'Tis thus we stroll amid the scenes  
Of other days and other years,  
Despite the hours that intervene,  
And greet them with our songs and cheers  
We love to meet long absent friends,  
And with them life's young paths retrace;  
We love a friendship that extends  
Beyond humanity's embrace.  
We love to speak of those who're gone,  
Their virtues and their worth applaud,  
And chronicle the deeds they've done,  
As servants of the living God.  
'Tis for this purpose we have come  
To greet each other here to-night,  
Beneath this all-resplendent dome,  
Where kindred friendships may unite  
Just fifty years ago, I wean,  
And the observer might have seen  
Roaming this city, street and lane,  
A little band of pilgrims, plain  
In their attire, and brooding o'er  
The wolf that loitered near their door.  
Dejected were they, and forlorn,  
The subjects of a heartless scorn,  
Which seemed to haunt them, as the sprite  
Of some foul monster, day and night.  
They had not where to lay their head,  
Save some rude cot or humble shed,  
And here by morning, night and noon,  
In cold December or in June,  
They bowed themselves in humble prayer,  
And raised their Ebenezers there;  
And God, who sees the sparrow fall,  
And hears the ravens when they cry,  
Was never absent from their call,  
Nor with his mercies passed them by.  
They drank, and yet they thirsted more;  
They ate, and hungered as before;  
And yet, they never asked in vain,  
When thirst and hunger was a pain.  
So, Jacob-like, they builded there  
An altar to the God of prayer;  
And when the Sabbath days rolled round,  
Each pilgrim, staff in hand, was found

Wending his way with anxious care  
Toward that shrine, and house of prayer.  
No friends had they ; no friend but God,  
None on this sepulchral clod ;  
And hence they pledged in weal and woe,  
In sickness, health, and death,  
And in all places here below,  
'Till God should claim their breath,  
To stand together, and be taught  
Of heavenly grace in all its ways,  
And peradventure he who brought  
'Lorn Israel out by cloud and blaze  
Would lead e'en them, though long oppressed,  
To some bright realm of peace and rest.  
These were the founders of the church ;  
That altar home was Father King's,  
It lives to-day within our search,  
And 'round it memory fondly clings.  
And standing near that sacred spot,  
From some strange cause, I know it not,  
My fancy urged me to remain,  
And loiter 'round the humble fane.  
So much of grace, so much of heaven,  
So much of Christ had there been given,  
That I could not restrain the thought,  
A thought, though seldom understood,  
That out of evil God had brought  
To this poor people signal good.  
No splendid temple had they then,  
No cushioned seats, no chandalier,  
No flaming gas jets lured their ken,  
Nor brass-tongued organ-notes the ear.  
And yet of all they'd known or shared,  
Their's was by far the better place ;  
For every other door they dared  
To enter spurned them with disgrace.  
The gallery and the negro pew  
Were ever kept in strict reserve  
For brothers of the darker hue,  
Who vainly dared their God to serve.  
And should they chance to step beyond  
The pale of their respective sphere,  
Some modern Shilock of the brand  
Would press a penalty severe.  
All these, and numerous wrongs beside,  
Dogged their lone path at every tread,  
And, as a finale, were denied,  
A sepulchre among the dead.  
O ! what a comment on the cause,  
For which the Prince of Glory came ;  
What base perversion of the laws  
Accorded to His holy name.  
O ! Thou Eternal, who has made  
Of one blood only, every shade

Of men, who dwell on all the earth,  
Whence, whence had all these wrongs their birth.  
Wherefore should men, who claim to know  
Their sins forgiven through pard'ning grace,  
Thy blessed teaching thus foregò,  
Thy sacred image thus debase.  
Wherefore should they e'en dare presume  
To set at naught thy just decrees,  
Till all of life, and e'en the tomb,  
Grieve pregnant with iniquities.  
Thy judgments vindicate Thy laws,  
My native land has felt Thy rod,  
Henceforth protect from further cause,  
And crown her Thine, most gracious God.  
For years they bowed beneath this yoke,  
Rather than 'gainst the wrong complain,  
And when protestingly they spoke,  
Were deemed impertinent and vain,  
And scarcely worthy of a place  
Within the confines of the palès,  
So wisely ordered for their race  
With care, and on so vast a scale.  
At length, by scorn and outrage moved,  
They vowed their manhood to defend,  
Which just resolve has proudly proved  
The grand beginning of the end.  
The end of vile oppression's reign,  
With all its years of pain and wrong,  
Whose gory record we would fain  
Blot out for aye from prose and song.  
My native land should have no blot  
That would her proud escutcheon soil,  
No fulsome deed or gain ill-got,  
From which e'en justice would recoil.  
The mere assertion of the right  
To worship 'neath their own fig tree,  
Where none dare hinder or affright,  
Was in itself a victory.  
For by this act they paved the way,  
The way to opportunities;  
Whereby through long obstructed rays,  
To claim their just immunities.  
'Tis said that poor Blind Tom doth sing  
And play the tune he has not learned,  
But genius of whatsoever wing,  
Sports no bright laurels till they're earned.  
A hand or arm that's never used  
Will gain no strength, though at one's side,  
And so will mind, that is refused.  
A chance to grow, be stultified.  
All that we ask for is a chance,  
An equal chance in life's great race;  
With that, and failing to advance,  
Be ours the stigma and disgrace.

'Tis not enough to have a brain,  
'Tis not enough to have an arm,  
For both uncultured will remain  
Useless alike for good or harm.  
These negro churches have done more  
To educate the heart and mind  
For freedom's blessings held in store,  
Than every other means combined.  
They've answered the impossible,  
And solved the query of the world,  
And rendered that immutable,  
'Gainst which proud theses have been hurled.  
For with the origin of these  
Comes freedom's first distinctive ray,  
Which seemed to whisper in the breeze,  
Bidding the bondmen hope and pray.  
And where has he, the bondman, found,  
When want and need have forced the search,  
Such generous friendship to abound  
As in the bosom of the church?  
Thus she has ever proudly stood,  
Amid the sunshine and the storm,  
A heaven inspired brotherhood,  
Apledged to freedom and reform.  
There's scarce a man in Congress now,  
Or one in Legislative hall,  
Of crispen hair and ebon brow,  
Who does not owe, in part or all,  
The high position of his boast  
To this, or kindred branch, at most.  
'Twas there the effort which was made,  
The latent power and spark betrayed,  
That which would ne'er have been revealed;  
But for a chance in such a field.  
'Twas here a Douglas first was trained,  
And Ward his proud position gained,  
And here a Revels wrought for years  
A priest of God among his peers.  
And of the thousands now who stand  
Clothed with high honors o'er the land,  
But for the church they would have gone  
To graves unnumbered, every one.  
The church has been our normal school,  
Where some were taught to teach the rest,  
Though all estranged to normal rules.  
They served us long and served us best,  
And gave us in the hour of need  
Those men who represent us well,  
And some who promise to succeed,  
And e'en in Statesmanship excell.  
Howe'er so feeble be the means,  
If blessed of heaven 'tis sure to thrive,  
Despite the power that intervenes,  
Tho' it to blight e'en hell should strive.  
We can't, from the beginning, see  
The end which God has in reserve,  
Frail creatures of humanity,  
And blind to half the ends we serve.

Then let us pride in other strength,  
Than those humanity may claim,  
Till we can scan the breadth and length,  
And height of infinite domain.  
Till then, with confidence in God,  
Let us in duty's paths press on,  
For lo! his mercies are abroad  
To guard us ever and anon.  
We tarry here, but where are they,  
Those men of God, who led the way,  
Our fathers and our priests, who stood  
'Midst all the changes which have been,  
And pointed to the crimson flood,  
As man's sure antidote for sin.  
Among the living there's not one;  
All those who led us first are gone.

Moses Freeman has gone to the heavenly plains  
Where the sun-light of glory eternally reigns.  
Father Webster has gone from affliction and care  
To the bosom of Jesus, his portion to share.  
Father Cannon has gone to that world of desire,  
To enhance the glad strains of the heavenly choir.  
Father King has gone to that beautiful shore,  
Where the lovers of Jesus forever adore.  
Father Warfield has gone to that land of the blest,  
Where the servants of God are forever at rest.  
Father Boggs he has left us and gone on before,  
In the mansions of glory to dwell evermore.  
Father Peters is gone from the mansions of clay,  
To a home in the regions of unclouded day.  
Father Gross he has gone to receive his reward  
For life's labor of love at the hand of the Lord.  
Father Adcrisson's soul has gone home above,  
There to bask in the ocean of Jesus' love.  
Father Lawrence has gone to the regions of light,  
And a crown of bright glory, exceedingly bright.  
Father Brodie has gone to that heavenly land,  
Where the saints of the Lord have bright harps in their hand.  
Father Woodson has gone to that world of renown,  
To receive from his Savior a robe and a crown.  
Father Davis has gone to the ancient of days,  
Where life's crown on his brow shall eternally blaze.  
Father Tibbs he is gone, he has gone up on high,  
To the bosom of God and a home in the sky.  
Father Warren; dear Warren, oh where is he now,  
With his glorified crown and his glorified brow.  
All our shepherds have gone home, and shall we remain  
Here to perish with hunger, and die on the plain.  
Then let us 'rouse from our stupor and gird on the sword,  
And press valiantly onward and gain the reward.

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## THE CIVILIZING POWER OF CHRISTIANITY.

Judge Bellamy Storer addressed the meeting upon the "Civilizing Power of Christianity." He said he could not possibly have anticipated, when fifty-six years ago he became a resident of Cincinnati, that he should ever be present at such an occasion. All the church members in his early recollection had passed away, and with the mthe pioneers of the African Church. But he did not wish to look back. With a tear on the past, let us, in the spirit of true manhood, look to the present and to the future. When a man is nearly eighty years of age, there is a great deal of anxious doubt as to whether he can connect his thoughts on a subject; besides, so much has been said about what civilization has accomplished that the subject possesses little interest. What is civilization? It does not consist of material works, of poets, orators and men of science alone. True civilization is doing the greatest good to all. Addressing his colored hearers, the speaker asked them the condition of their ancestors for the past two hundred or three hundred years, and inquired the cause of the elevation of the colored American people of the present. Was it a long and bloody war? Our gallant soldiers did all they ought to have done. They were inspired by a great and glorious purpose. But what inspired them? It was the mighty voice of God. He has created all. Though we may differ in complexion, we do not differ in moral responsibility. God has brought us to see each other face to face—not in a political view, but as moral beings. The colored people have been led out of political bondage, and through God's help they may find their way out of moral bondage. Without murmuring against past civil oppression, they should faithfully perform their duty toward their Heavenly Father, unmindful of what statesmen may ordain.

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## OUR SISTER CHURCHES, OR UNITY IN SPIRIT WITHOUT UNIFORMITY IN SERVICE.

An Address by REV. J. H. MAGEE, pastor of Union Baptist Church.  
Cincinnati, Ohio.

The subject which has been assigned to me as the basis of remarks which I have to make on this very interesting theme, is one that is becoming better understood as we draw nearer to

Christ, the great Head of the Church. The time is fast approaching when party names will not hinder the great pulse of the Church of Christ from beating in unison with their sister churches, "For as the body is one and hath many members, and all the member of that body being many, are one body, so also is Christ." 1 Cor. xii. 12. Here the analogy is complete; the body has one head, many members, all of which are necessary to make a whole and perfect body. "If the foot shall say because I am not the hand, I am not of the body; is it therefore not of the body? If the whole were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." Neither of the members of the body can say I have no need of the others, but on the contrary, they all sympathize with, and assist the body of which they are members. And when one member suffers, whethit be the hand, foot, ear, eye or nose, all the body feels the pain, on account of the close affinity that exists between them. Such is the relation that should exist between our Sister Churches. They should feel that they are members of the body whose head is Christ. "Now ye are the body of Christ, and members in particular," 1 Cor. xii. 27. "For as we have many members in one body, and all members have not the same office; so we, being many (churches) are one body in Christ, and every one members one of another," Rom. xii. 4. 5. The same life principle circulates throughout the whole body, and sustains each member thereof; as the life of the vine sustains the branches, so does the life and spirit of Christ permeate and sustain the visible Church. This principle is manifest when we endeavor to keep the unity of the spirit in the bond of peace. The unity of the spirit should be kept by our Sister Churches, because we are brethren; God is our Father, Jesus Christ our Savior and Redeemer, and heaven our home. All the family of God should live in peace and love, and have one heart of love, oneness of effort in the cause of our Redeemer, oneness of purpose in willing and doing our duty as Christ's representatives on the earth. The unity of Christians should be kept because we are quickened by the same Spirit, "for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free; and have all

been made to drink into one Spirit," 1 Cor. xii. 13. We have the same "hope," "ever as ye are called in one hope of your calling;" the hope here is put for the thing signified—the inheritance of the saints in light and life eternal, for which every one that is born of the Spirit is earnestly contending and longing for the hope of their calling, eternal life, and peace with God. We have one Christ to hope in and through, and one heaven for which we all hope; we have one faith, or one system of saving faith in Christ—the Gospel of Christ, or the same grace of faith in Christ's finished work, by which all Christians are saved. One baptism by which we profess to be the followers of Christ, and thus take his name by being baptized in the name of the triune God. Adopted into the same name and family of God, in the relation of children to "our Father who art in heaven," therefore all who believe in Christ as their Saviour, are the children of God by faith, and therefore all such are brethren, being one in Christ, one in origin, and one in destiny. God grant that we may also be one in Spirit.

Let party names no more the Christian world o'er spread;  
Gentile and Jew, and bond and free, are one in Christ their Head.  
Among the saints on earth let mutual love be found—  
Heirs of the same inheritance with mutual blessings crown'd.  
Thus will the Church below resemble that above,  
Where streams of endless pleasure flow, and every heart is love.

Unity in plurality, or unity in Spirit without uniformity of service. The Spirit does not work uniformity even in his operations on the regenerate heart, "now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God, which worketh all in all," 1 Cor. xii. 4-6. The above citation of texts is sufficient to convince any and every one who believes what God says, to prove that uniformity is not God's plan of bringing man into his spiritual kingdom. Differences of administration, but the same Lord, shows that there is a variety in the government and administration of Christ's kingdom on earth, the adorable and blessed trinity are Father, Son, and Holy Ghost, with their respective office and work, and yet they are one God. There is variety every where in the work of God; the flowers that bloom in vale and dell to beautify the world are not all tinted with the same hue, and yet



they are all classed in the floral Eden of delight. Each flower is known by its own name, notwithstanding the fact that a rose, by any other name, is just as sweet. There is great variety in the animal, vegetable, and mineral kingdoms; in fact, turn from revelation to science and then to history, and in every place you may find unity in plurality amply illustrated. The several States which constitute the United States, each of which has its own laws, Governor, other State officials down to county and municipal officers, but every State owes allegiance to the government of the United States, and rejoices in the one flag that waves in triumph over a United Republic. So should the church of God be thus united, though diverse as to name and government, yet belonging to, and under allegiance to, the Kingdom of God in heaven. Let us in the name of our God lift up our banners, made crimson in the blood of the Atonement, and let us raise up Christ and him crucified as the world's only hope, and then the star of hope in the Christian religion shall shine resplendent in the bright rays of the sun of righteousness. Let us forget our names amid the joys of our effort to do good. Let the watchword, "the world for Christ," come from every pulpit in the land, and then the time will soon come, when the kingdoms of this world shall become the kingdom of our God. Let love come with us in our work, and grace reign in the heart, and then pray "Awake O North wind; and come thou South; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." Let each church in its respective denomination do its duty for Christ. It is not expected that all Christians should see just alike, any more than it is expected that every man should look or think alike. We rejoice in looking unto the same Jesus, believing in the efficacy of His blood and finished work, and complete and perfect righteousness, but as to uniformity of dress, or any particular form of worship, I find nothing of it in the Scripture. We are soldiers for Jesus, and our work is assigned to us in different parts of the world, in different regiments, but all having received the word of command from Jesus Christ the captain of our Salvation, to fight the good fight of faith, and to war a good warfare, let every soldier keep in the ranks and march to the music of Calvary, in the unity of the Spirit.

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## THE DEVELOPING POWER OF AFRICAN METHODISM.

By PROF. PETER H. CLARK, A. M., Principal of Gaines' High School.

That African Methodism is a mighty power in this land, no one acquainted with the facts can deny. With a beginning so humble as to be almost contemptible, it has spread, until to-day it controls religiously more than one million of people; more than one-fifth of the entire colored population of the country.

To those who saw the dragging of Richard Allen from his knees because he had dared to kneel among white worshippers, as if he felt himself on equal terms with them, it no doubt seemed a matter of trivial importance, a thing to be forgotten in a moment, a proper rebuke administered to a presumptuous negro; but in fact they had witnessed the first step in the organization of a mighty instrument for the development of the manhood, and the intelligence of our race, as well as of its religious character. Once more, as so many times in history, the weak things of the earth were to confound the strong; the victim then was the victor of the future. To Richard Allen and his sixteen associates, could they revisit the earth, the results of their movement would seem miraculous. They sought simply a house of refuge, a place where, in peace and without insult to their manhood, they might worship God without hindrance. To-day they would find from the islands of the gulf to beyond the lakes, from ocean to ocean, in every State, in every town where colored men dwell in any considerable numbers, that churches founded by their followers are thronged by hundreds of thousands of worshippers. Hundreds of ministers, zealous, intelligent, and self-reliant, have taken the place of the handful who with such fear and trembling left the mother church, and set up their Bethel. A bench of bishops, pious, energetic, and some of them learned, marshals this host, and great has been the progress of this church; it, to-day, but stands on the threshold of a mighty future, a future in which all colored Methodists, with trifling exceptions, will find a home in this church.

The inclination of the colored people of this country to Methodism has frequently been noticed, and various hypotheses advanced to explain the fact.

At the beginning of this century, to an ordinary observer, it must have seemed that the bulk of the colored people who were

religiously inclined, would find a home either in the Episcopal church, or in the communion of the Friends. In the first, because so many of the slave-holders were members of that church, and would naturally be expected to influence their servants in the same direction. In the second, because the Friends were, from the first, the enemies of slavery, and the advocates of the education and elevation of the colored man. The enslaved black man early learned to regard the broad-brimmed hat as the head-gear of a champion, if such a martial name can be properly applied to a sect so peaceful. But to neither of these did the colored man go, but rather to the Methodist; because that mode of worship is better suited to his genius. The ardent temperament which we inherit from our African ancestors makes us ill at ease in a church where the audience sits quietly in pews, while a trained choir, aided by an organ, gives voice to its religious emotions. No man can tell the Father for us, our hopes, our wants, our fears; no man, or choir of men, can replace for us the privilege of announcing by the loud shout, the resounding hallelujah, and the triumphant hymn, the stream of joy which fills us, when the blessing is felt pouring like a flood into the soul.

They who think that Methodism has modified our religious characteristics are mistaken. Methodism is adapted to our wants, and we have therefore taken it to our hearts and made it our own. In fact, you find the spirit of Methodism, as it was manifested in the days of Wesley, in few places outside of colored churches. A decorous and formal mode of worship has to a great extent among white Methodists replaced the warmth of those early meetings, each of which seemed a renewal of the pentecostal day. Thus inclined by nature to the Methodist church, the colored people only needed the additional elements which they found in the African Methodist Church, viz:—A manly self-respect, a confidence in the manhood of the race, an opportunity to demonstrate more by deeds than words the ability of colored men to plan, to lead, to execute. The African Methodist Church was founded by men who were tired of the contemptuous treatment which they received from their fellow Christians, who, however much they might be above them socially and politically, were no more than their equals in Christ. With the Jesuit Sacchini, they believed that “By birth

all are equal in Adam; by inheritance, all are equal in Christ." They determined to be no longer banished to dirty unswept galleries, to negro pews, where they were compelled to sit with suppressed emotions, and, as Father Samuel Carrel once expressed it, "like toads under a harrow."

Here then is a key to explain the success of this church:—Self Respect. Its founders respected themselves, and they demanded respect from others. If the whites would not respect them, they could at least respect themselves. The brave seventeen were willing to stand aside and let the white man go to the front in politics, for they had no political rights. They were willing that in the walks of business the white man should rule, for they were poor and scarcely owned themselves; but spiritually, they felt that they were the equals of any man. They felt that a religion which originates with the son of the Galilean carpenter, and which was first preached by a band of poor fishermen, could not tolerate an aristocracy within its borders. Therefore, standing fast "in the liberty wherewith Christ had made them free," they resolved to protest against caste in his church, to vindicate the scriptural doctrine that "God is no respecter of persons."

The eighty thousand colored people who then dwelt in the free States of this country received the report of the new organization gladly, and flocked to its support by thousands. It spread rapidly, and before ten years had passed, it crossed the Alleghany mountains, and the Bethel of Cincinnati was founded.

Here, as in Philadelphia, the immediate cause of the establishment of the church was an insult to a beloved pastor. While the people were smarting under that insult, Father Isaac Jones, of blessed memory, returning from a trip to the East, brought the news of the establishment of the African Methodist Church, a church in which all men, white or black, rich or poor, could visit without fear of being insulted. An organization was then effected to which the founders and their posterity have clung, through evil and through good times, until it has become powerful enough to silence all opposition. This required more firmness than would be supposed by many. The whites of the country looked upon them with disfavor, because it was thought that by their teaching, the free colored people would become dissatisfied with their lot, and therefore dangerous and unfit associates for the

slave population of the country. The colonization society, founded about this time 1817, was the embodiment of this idea. Many colored people looked upon them with an evil eye. It was thought they would excite prejudice, that the friendly whites would withdraw their protection, and that they would be given over to mob violence. But the chief fault found was their ignorance. They were blind leaders of the blind, and the ditch yawned alike for both leaders and followers. Their brethern who maintained their connection with the mother church, said this with special emphasis. But they stood firm. They have won the favor of the people, which they will retain. As the anti-slavery agitation spread over the country, the position of the church became better and better understood, until at one time, in the North, there were scarcely any colored Methodists to be found outside of the African Methodist church.

The process was a simple one. The ministers of this church preached the same gospel that was preached in the other Methodist churches, and besides, within its walls prejudice had no power to hurt; the servant was free from his master. There, at least, the colored man could stand up in the full dignity of his manhood. Their leaders said in effect, if we are unfit to hold these honorable positions of deacons, elders, and bishops, and if this unfitness comes from our race, we and you are unfit for freedom, and the sooner we find masters the better.

The African Methodist Church is still far from what it should be in the matter of an educated clergy; but the reproach of ignorance is fast passing away. In the ranks of the younger ministers, and in the seminary, are men destined, I think, to remove it entirely. On the Episcopal bench are gentlemen who are the equals of their brethern of the same rank in the Methodist Episcopal Church, not only in zeal and piety, but also in learning. And these are inspiring the clergymen, subject to their rule, with an ambition to raise the standard of scholarship so high that in the future the church shall be commended as a disseminator of learning as well as of piety. As it is, the church has given a business training to many, and in the re-constructed South, men trained to manage the affairs of her congregations are found, in many cases, in virtue of that training, capable of filling high places in the State. More knowledge of business and power of control over men has been imparted by the African Methodist

Church in the sixty years of her existence, than could have been imparted in five hundred years of ecclesiastical subjection to the mother church. Whenever the church was permitted to gain a foothold in the South, while slavery existed, its influence was most beneficial. It stimulated the hope of the people, gave them glimpses of the freedom, the coming of which they could never fail to expect, so long as they saw men of color moving about the country at will, filling places of responsibility, and ministering in holy places without the oversight of white men.

Rev. A. R. Green, when reproached with the neutral position which the church held on the question of slavery, said: "It is not necessary for us to take a position formal of opposition to slavery, our existence is a protest against it. Should we openly declare against slavery, the whole South would be shut against us. Now, the mere fact that we go in and out before those poor people, unfits them for slaves, and trains them for freedom."

Since the time when there was any considerable number of colored people in the country, there have been agitated projects for organizing them for the accomplishment of purposes of importance to all. Some of these projects were political in their nature, some social, some financial, but all failed. It remained for the African Methodist Church to effect an organization, which is co-extensive with the County, which embraces in its scope hundreds of thousands of people, which adopts and carries a policy of its own, despite the chilling influences which surround all enterprises which colored men undertake. This church more fully than any other institution among the colored people of this country, demonstrates their power to organize and manage successfully enterprises of great dimensions. It has shown that to effect such organizations, it only needs that the purpose be in accord with the genius of the people, and that it has an adequate motive.

The African Methodist Church, by its demonstration of the ability of colored men to manage great affairs, by this power to control a race, by this strength to raise and educate the lowly, has won for itself the respect of the world; and not for itself alone, but for the race which it represents. But old things are passing away and new things coming forward. Men are asking to-day, why should the great Methodist family continue in separate camps. Why may not all the sons and daughters of Wes-

ley unite in one body? White men are thinking what terms they will offer to draw colored men into the bosom of the mother church. Colored men are thinking what terms will induce them to abandon their favorite organization and join with their white brethern. If the one shall offer less, or the other accept less, than that which a manly self-respect demands, then the people will not follow them. The existence of the African Methodist Church is a protest against prejudice and an assertion of the equal humanity of the African race, and there is a necessity for it to continue until that prejudice is dead, and that equality acknowledged.

There may be some young persons here who will live to see that day when the dissolution of this church will be a proper and a wise thing. They may live to unite in the rejoicing which will mark the event. Let those who do so as they kneel around the sacramental table, where are gathered white and colored Christians, bless the memory of Richard Allen and James King, who refused to lower their dignity as Christian men at the bidding of a wickedly prejudiced generation; and let the white brethern, who kneel at that same table, thank God that He gave to the world those noble men, who have affirmed so effectively, that God "hath made of one blood all the nations of men to dwell on the face of the earth."

At the conclusion of Prof. Clark's address, Mr. Wm. H. Clark and Miss Martha W. George were united in the holy bonds of wedlock by the Rev. B. W. Arnett. After the ceremony the handsome and happy couple received the warm congratulations of their friends.

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### THE COMMON SCHOOLS THE CITIDAL OF LIBERTY AND THE BULWARKS OF CHRISTIANITY.

By PROF. W. H. PARHAM, Superintendent of Colored Schools of Cincinnati.

MR. PRESIDENT—If I should be asked to select from the many noble institutions of our land the one which, of all others, is to shape the destiny of the country, which is to mould the character of its polity, and which is to secure and perpetuate the blessings of liberty, I should at once and without hesitation point to the Public Schools.

In our country, above all others, the people bear rule. No royal prerogatives, no absolutism, no oligarchal or aristocratic control, but, in the most empathic and popular sense, a government of the people, for the people, and by the people. The people not only say who shall bear rule, but out from the ranks of the people come the rulers. To-day a rail-splitter, next time a tanner. He who to-day wields the ax, is to-morrow in control of the highest interests of the State. The degraded, down trodden bondman of yesterday stands erect in the pride of his manhood to-day, and proudly treads the halls of legislation, a peer among the nation's proudest. The humblest citizen of the commonwealth may, by his ballot, decide the policy of his State, perchance the position of the whole country, on the weightiest matters of public concern. Life and death, social standing, and the pursuits of happiness, are decided by the verdict of men chosen from the masses.

History is full of illustrations of how the liberties of proud and mighty nations have been subverted, and governments destroyed, through the crimes and errors of ignorance. Tyrants, taking advantage of the ignorance of the governed, have trampled on and destroyed their liberties; while ignorant liberty, degenerating into license, has rushed to its own undoing. We are admonished, then, that ignorance is a danger, indeed the greatest danger to which a nation can be subjected. Whether it be the ignorance of ruler or ruled, it is equally subversive of civil liberty, which is the foundation of true government. The nation's only security, then, is in the intelligence of its citizens; all its citizens, rich and poor, high in position or of lowly estate, female as well as male—for notwithstanding woman does not vote now, she exerts her influence, and the day is not far distant when proscription on account of sex, like that on account of color, will be swept away as a relic of barbarism—every citizen should be developed into an intelligent member of the body politic. This can only be accomplished through the instrumentality of education. The mind and the heart of the citizen must be expanded and strengthened by the beneficent influence of education's sunshine. How shall education be made general? How can it be so adapted as to reach the masses, those who have but little time to spare in, and less money to spend for, its acquisition?

These are questions which very naturally suggest themselves



to the minds of some. The answer, however, is easy, brief, and conclusive, it is—in the Public Schools. I mean no disparagement of other institutions of learning—the academy, the college, the university, for they are all doing a grand and noble work. But they can not reach the masses. The great, the overwhelming majority can never get further than the Public Schools. The Public Schools, then, become the great instructors of the nation. If liberty is to find a secure and a permanent abiding place, a fortress of defense against threatenings and assaults within our land, that place must be within the walls of our Public Schools, where the hearts of the nation are moulded, and where the seed of future fruit is sown. It is manifestly the purpose of God that this country shall become the grandest, because the freest, government of the world, the delight of the lovers of liberty everywhere. It is equally manifest that there is no instrumentality which so potently serves His purpose in this regard as the Public Schools.

But the work of the Public Schools does not stop here. They have a higher mission, a nobler work. They have a holier purpose to serve.

Christianity, or the religion of Jesus Christ, radically differs from all other religions in addressing itself to man's intellect. It invites him to search the Scriptures; to understand what he reads therein, and to be able to give a reason for the hope that is within him. It is no dark, mysterious something, after which we are to grope blindly. It requires of man reasonable service, not ignorant, irrational devotion; through his intellect it reaches his heart. It invites us to meet together, that we may be reasoned with on its evidences, duties, hopes, and sanctions. In order that the full measure of its requirements shall be complete, humanly speaking, education becomes necessary, indeed, indispensable. "Search the Scriptures," does not mean simply to take up the inspired volume and look through it, but it means that we shall read its contents, acquaint ourselves with its precepts, and learn its promises. To be able to give a reason for the hope that is within us, we must be able to intelligently carry conviction to the mind of the doubting and denying of the reasonableness of our foundation. To each Christian man and woman I would say, you are called unto education. Do you ask how you are to secure its blessings? Again, I point you to the

Public Schools. Its portals stand open both night and day. Beside his word, God has given us his ministers to acquaint us with his will. They must be men ready to teach, men who study to make themselves workmen approved. They must be men able to read the word, with sufficient culture to comprehend it, and ability to expound and defend it. They, too, most largely look to the Public Schools. Nine tenths of our ministers will be men whose only educational facilities they will find within the walls of the Peoples' College.

Since then the spirit of liberty turns to the Public Schools as to a strong tower in the day of battle, and since religion deigns to accept their security, let us foster them and give them a place in our hearts.

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## OUR COUNTRY—THE LAND OF THE FREE AND THE ASYLUM OF THE OPPRESSED

BY EX-GOVORNOR, EDWARD F. NOYES.

MY FRIENDS—The sentiment just read in your hearing has, for almost a hundred years, been the theme of the orator, the inspiration of the poet, the fruitful subject of discussion by the press; we have emblazoned it upon our banners, and have born it in holiday processions, as unblushingly as though it had not been a flaunting lie. "The land of the Free," where four millions of our fellow creatures went forth each morning to unpaid labor, and returned,

"Like the quarry-slave at night,  
Scourged to his dungeon."

"The asylum of the oppressed," where the laws of the land permitted one man to own another, to tear from its mother's breast the new-born infant, and to sell it into unending servitude and everlasting disgrace. How is all this changed? To-night, from one limit of our broad land to the other, there is no toiling slave. All men are free and equal under the law, possessing the inalienable right to life, liberty, and pursuit of happiness. No master can at his will sunder the family of his servant, or gratify his beastly appetites by the degradation and ruin of those whom he has bought or inherited. "Our country—the land of the free and

the asylum of the oppressed." This sentiment is now a glorious truth, as gratifying to our hearts as it is honorable to our people.

And having done tardy justice to those who were born among us, we have thrown wide open the gateways of the sea, and have extended a hearty welcome to the oppressed of other lands—to all who sigh for freedom, for religious toleration, and political rights. Our wide domain offers an inviting field to the capital and labor of the globe. The mountains of the far West are seamed with silver and gold; our prairies are rich with inexhaustible fertility, and the hills are full of iron and coal; majestic rivers set in motion the machinery of innumerable workshops and factories, while our commerce once more spreads its wings and sails away to all the harbors in the world; wealth waits only for intelligence and industry to develop and grasp it; schools for the mind, and churches for the soul fill our cities, and beautify the hillsides and valleys of the country. Is it not a goodly land, and are we not blessed above all the nations of the earth?

But, my friends, such great privileges bring with them corresponding duties and responsibilities. We must be true to the position God has ordained for us, or we shall suffer a lamentable and criminal failure. Our country is as a city set on a hill; the beauty of its example should illumine the world. It can only be useful as its citizens are industrious, honest, intelligent, and imbued with the spirit of Christian civilization. Encouraged by what we have already accomplished, the struggling people of the old world are aspiring to a new and nobler life. France and Spain are now Republics; England has almost a free government, and there is a spirit abroad in all Europe which threatens the prerogatives of Emperors and Kings.

As I look about me upon these shadowed faces, I am reminded of what has already been achieved by a race but recently in bondage. Verifying the hopes of some, but contrary to the expectations of many, the colored man has proven himself worthy of his freedom. He is realizing the great truth that not liberty, nor citizenship, nor the right of suffrage, can make a nation prosperous and happy. These are helps, but superadded to them must be mental culture, virtuous living, and noble deeds. The colored people of the South are establishing schools, acquiring lands and accumulating wealth; they are finding their way into

legislative halls, and are already making laws for the States and the Nation. But recently in the halls of Congress a colored member held the attention of able men who had spent almost a lifetime in the public service, and at the conclusion of his speech all parties crowded about the orator and offered their congratulations. He had made a grand and exhaustive speech upon human rights. We are now one people, with equal privileges and one destiny. We have no longer distinctions of geographical sections, or races, or colonies. We must together work out our own salvation.

For one, I have faith in the future of America. There are certain evils inseparable from all forms of government, and from which we have no exemption. Corruption here and there will creep into the management of public affairs; men preferred and honored will betray the trusts confided to them; demagogues will for a time deceive and mislead the people; free speech will sometimes degenerate into the license of personal abuse, and the freedom of the press be prostituted to base purposes. But, notwithstanding all this, our people, under the enlightening and civilizing influences of Republican institutions, will grow wiser and better, and will move onward in the pathway of progress and reform. To this end all patriotic citizens should labor hopefully and unceasingly, waiting in faith for the time to come when our nation, pre-eminent for intelligence and virtue, shall lead all other nations in good works and high attainments, carrying forward the banners of liberty, before which the flags of despotism and oppression shall be trailed in the dust.

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## THE CHIEF EXECUTIVE OF THE NATION.

By COL. ROBERT HARLAN.

MR. PRESIDENT. LADIES AND GENTLEMEN—I regret that Elder Arnett did not select some one more able than myself to present this subject, for I feel unable to do justice to the many noble qualities to be found in the character of Gen. Grant. Having the honor of knowing him personally I will speak of him as one who deserves the gratitude and confidence of the whole nation. In private life Gen. Grant is irreproachable, humane, generous, and pure, whether we consider him as a citizen, a husband, a father, he is blameless.

In manners he is the gentlest of men, his mildness is proverbial. No one ever receives a rebuff or an insult from Gen. Grant, and his whole deportment invites confidence. The humblest man in the Republic, let him be white or black, can approach him and have an interview if he desires it.

It may not be uninteresting to you for me to relate a few incidents of his personal bravery, which I believe have never appeared in print, as I learned them from officers who were on his staff at Vicksburg. One day Gen. Grant walked aboard a gunboat while at that point, and said to the captain "I want to take a ride down the river." The captain got up steam and started down the river as requested; he had proceeded but a few miles when a battery opened fire on the boat; he looked at Gen. Grant who was sitting on the deck, silently viewing the situation. After going a short distance further, several other batteries commenced playing on the boat; the captain again looked at Gen. Grant who still said nothing; the captain becoming alarmed turned his boat round and retired to the point from which he had started. On landing, General Grant left the boat, thanking the captain, who said to a man standing by, "That man must be a fool." Subsequent events will show that Gen. Grant went down the river for the express purpose of finding out the exact locality of the rebel batteries, preparatory to running the blockade. I was informed by the same officer of another incident while at Vicksburg, which will illustrate Gen. Grant's magnanimous character. History tells us that before making the move to invade Vicksburg from the rear, a council of war was held, and the officers unanimously opposed the movement; and Gen. Sherman went so far as to write a protest against the contemplated movement, and requested Gen. Grant to forward the same to Washington. Gen. Grant's great esteem for Gen. Sherman, and his strong belief in the move he was about to make, induced him to put the protest in his pocket. After he had successfully carried out his plan and Vicksburg was taken, Gen. Sherman approached him and asked if he had forwarded his protest to Washington, "No I did not," was the reply, "knowing that you would want them again," accompanying the expression by taking the papers from his pocket and handing them back to Sherman. There are many incidents of Gen. Grant's kindness of heart, which the ten minutes I am allotted will not allow me to speak of. His name will be held in greater reverence fifty years hence than at the present time.

President Lincoln's Emancipation Proclamation was a grand document. It was the Magna Charta of the whole people, as well as the colored race, but it would have been worthless had it not been for Gen. Grant, who was "summoned by the terrible accident of the war," threw his whole being into the deadly conflict, and made it instinct with life and power. He requested Congress to pass a law empowering him to protect colored men and women in the South from the violence of their blood-thirsty enemies. President Grant's noble utterances to the members of Civil Rights Colored Convention, who called upon him 12th of December, 1873, place him far in advance of the Republican party. After hearing their grievances he replied in these noble words, "I am glad to meet the members of the Convention and hear their remarks. I have always believed that the enfranchisement of the slaves gives them all the rights of citizenship without legislation, and the natural rights that belong to all citizens. These have never been denied by legal statutes, though prejudice has denied them the rights that belong to them. I believe and hope that Congress will give you all the protection and redress you require."

Sir, it is unfortunately true, as stated by our beloved President, the great obstacle in the way of our acquiring all the rights of American citizens is prejudice; that insane prejudice against the color of a man's skin, or a previous unfounded judgment without reason. It is the duty of every honorable man to do all in his power to destroy that prejudice. If public opinion permitted the same discrimination against any other class of equal citizens that it tolerates against the colored man, the sentiments of justice would be obscured, and the equal rights of man would become a name. In conclusion, I will close by borrowing the language of a distinguished American statesman, with reference to George Washington—it may be fitly said of Gen. Grant: "The Republic may perish, the wide arch of our sacred Union may fall, star by star its glories may expire, stone after stone its columns and its capitol may molder and crumble, all other names that adored its annals may be forgotten; but as long as human hearts shall beat, and human tongues shall speak, those hearts shall enshrine the memory, and those tongues shall prolong the fame of Gen. Grant."

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## OUR CITY, THE QUEEN OF THE WEST.

His Honor, Mayor G. W. C. Johnson, was present, but owing to the lateness of the hour, excused himself from making any extended remarks. He congratulated the congregation, saying there were few churches able to claim the honor of celebrating a similar occasion. He also remarked that it was seldom that a Mayor was seen in the house of God, but he personally wished to be identified with the religious interests of the Queen City.

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## CHRISTIAN WOMEN—THEIR WORK AND INFLUENCE

Furnished the theme for some pretty remarks by Rev. J. T. Wills, of Zion Baptist Church, to the lady members of the assemblage.

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## THE SUNDAY SCHOOL, THE FUTURE CHURCH AND HOPE OF THE NATION.

Rev. J. L. H. Sweares, of Union Chapel, was not able to be present to respond to the above sentiment.

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## THE PRESS—ITS POWER AND RESPONSIBILITY.

Rev. F. S. Hoyt, editor of the *Western Christian Advocate* was announced in the programme to respond to the above topic, but sent the following letter ;

CINCINNATI, February 7, 1874.

“ Rev. B. W. Arnett ;

“ On account of illness I shall be unable to be present at the Semi-Centennial Celebration of the African Methodist Episcopal Church this evening. This I deeply regret, as it would give me very high pleasure to greet the friends that will assemble on that occasion, and to assure you and your co-workers of my deep and abiding interests in all that pertains to the elevation and welfare of your people. God bless and prosper the African Methodist Episcopal Church. Yours truly, F. S. Hoyt.”

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## OBEDIENCE TO LAW THE PALLADIUM OF TRUE LIBERTY.

The Hon. Rufus King, president of the Ohio Constitutional Convention, who had been announced to speak to the above sen-

timent, was unable to be present, but sent his regrets, accompanied by a twenty-dollar bill, in the following letter:

MONDAY EVENING, February 9, 1874

"To the Pastor and Stewards of Allen Chapel:

"Being unwell, I regret that I shall be unable to attend to-night at the late hour which has been assigned to me in the programme of the exercises.

"I should have been glad to respond to the sentiments appointed as my topic. There is no truer or nobler motto for the American citizen—the true republican—than that obedience to law is the best security for liberty. It embodies the life and soul of democratic institutions. By it they may endure forever; but when we forsake and forget it, the Republic will crumble and perish. Obedience to law is the only foundation upon which true freedom can be built up and perpetuated.

"There are those who are ever disparaging government as though it were an evil. No doubt it has been abused by excess, by governing too much, by pushing its powers too far, by needless interference of the State in matters which the individual citizens or the family can better regulate for themselves. But as society and order which simply means security for life, liberty, property, the pursuit of happiness would be impossible if every man were a law to himself—that is to say, enjoyed the liberty to do as he pleases—so, therefore, the common good requires every man to surrender just so much of this excess of natural liberty as is essential for the safety and protection of all the rest. And this national surrender of this excess upon the great principle of doing as we would be done by is law, or what we call government.

"There are those also, and they form no inconsiderable body, who, while they profess to respect the principle of obedience to law, nevertheless violate or deny it when it comes athwart their interests or their prejudices. But it is in vain that men profess with their mouths what they reject in their lives and actions. And this is the disobedience most fatal to true liberty.

"But, without extending this note, permit me in conclusion to repeat, that the safety and happiness of our country, first and last, is dependent upon the loyalty of its citizens to 'sovereign law, the States' collected will.'

"Respectfully yours. RUFUS KING."



## THE RELATION OF THE PULPIT TO THE PEOPLE.

By REV. RUFUS CONRAD, of the Christian Church.

The only place in the sacred Scriptures where the word pulpit occurs is Neh. viii. During the seventy years captivity of Israel in Babylon, they forgot, or grew up ignorant of, their law. On the rebuilding of their temple and city, and the restoration of their worship and national customs, "Ezra the scribe stood upon a pulpit of wood which they had made for the purpose; [others stood with him,] and when he opened the book all the people stood up. And Ezra blessed the Lord, the great God. And all the people answered Amen! Amen! with lifting up their hands, and they bowed and worshipped the Lord with their faces to the ground. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." This first use of a pulpit, so far as record is concerned, is a model for all time. It was an elevated position to enable the multitude to behold the instructors who read in the book of the law of God distinctly, and gave the sense, and caused the people to understand the reading.

The pulpit, as ordinarily understood, being metaphorically used for the living ministry, is emphatically the most important institution of Christianity. Through its instrumentality Christ is glorified, and enthroned in the heart of man as its rightful Lord, and man is brought to the saving knowledge of the only true God and Jesus Christ, whom he has sent. "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The pulpit, or the purpose to save men through faith in the gospel of Christ preached, is a distinguishing characteristic of Christianity, which at once stamps it with the impress of its heavenly origin. For example, consider the very people among whom Christianity had its rise. Behold their gorgeous temples, their mitred priests, their altars, their sacrifices, their waving incense, and many fasts, feasts, and holy days, and then consider their national and religious pride and jealousy; pride as the peculiar people of God and the depositaries of his oracles; their jealousy of these honors and privileges, as developed in their treatment of Christ and his apostles, and their course toward the

Gentiles after the establishment of Christianity; consider these facts and characteristics of that people, and then ask yourselves if it were possible for them to devise a scheme of redemption like Christianity; a system which abolishes their law, their temple, their altars, their sacrifices, and priests, and customs, and should abolish distinctions between nationalities and conditions of men? And the only possible answer is No. The heathen, with their thousands of gods, altars, sacrifices, priests, and priestesses, could not have produced it. And the tendency of christendom to dove-tail, so to speak, into Christianity, the ideas and customs of Judaism, and Paganism as well, show that Christianity is not of the thoughts of man. God's ways are higher than our ways, and his thoughts than our thoughts.

Instead of making an earthly altar and priesthood the chief thing in Christianity, God has made the pulpit, or the gospel ministry, the chief thing. This is an institution, in the moral economy of God, for which there can be no substitute. And the faithful and legitimate discharge of his functions must redound to the honor and glory of its allwise author, and to peace, goodwill and prosperity among men on earth, and to eternal felicity of those brought under its influence.

The relation of the pulpit to the community is twofold, religious and moral. Religion deals directly with man's relation to God; morals with his relation to his fellow man. All truly religious persons are moral, but all moral persons are not religious.

1. In matters of religion the pulpit is confined to the expressed teachings of the Bible, or to the approved religious examples of the apostles or primitive Christians, recorded in the New Testament. The preacher who would leave the word to preach his opinions or speculations, or who would preach himself instead of Christ, or who would introduce and advocate some religious philosophy instead of the gospel of Christ, becomes a trifle with the highest and most sacred interests of man, and a blind leader of a blind multitude into the ditch. He must renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commend himself to every man's conscience in the sight of God. He presents for the faith of man, not an intellectual system of doctrine, but an infinitely wise, holy, powerful, and gracious

person, the Lord Jesus Christ, the Prince of life, and the way of salvation through him; he holds up for our faith the most wonderful, important, and precious facts in the advent, life, and ascent of Christ, attested by miracles, intellectual and physical, as the foundation of man's reconciliation to God and his ultimate glory. In the discharge of this function he is charged by the most solemn and fearful considerations to "preach the word." And the great apostle to the Gentiles says as a warning to the false teachers, or men-pleasers, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed."

No fear or favor of man must interfere to hinder faithfulness in the pulpit. The pulpit must not be an index of the prevalent sentiment of the time or place, but must strive to make the community an epistle of Christ; the sentiment of the community must not mold that of the pulpit, but the pulpit must elevate and mold that of the community. The preacher must not fear to rebuke sharply if that is needful to soundness in the faith. Never forgetting, or shunning for a moment, the matter and end of his ministry, to preach Christ in his peerless dignity, his saving work, his gracious commands, and precious promises, warning every man, teaching every man, in all wisdom, in order (if possible) to present every man perfect in Christ Jesus.

2. Touching the relation of the pulpit to the morals of the community. It is the only teacher of true morals, and enforces them by the only sanctions and obligations that can bind the consciences of men. There is much written and said about natural religion, and natural morals, but nature has neither. And the tests of our love and loyalty to him are revealed tests; and the right or wrong of our relations, sayings, and doings to one another, are determined only by his revealed will, and enforced by his authority. And where men have not the fear of God, the obligations of either religion or morals are not felt.

The unity of the human race is a Bible idea; and this idea is only realized as men are reconciled to God in Christ through Bible teachings.

The sanctity of marriage and family stand with the authority of the Bible. And there are those to-day who would destroy the authority of the sacred word to destroy these.

The right of parents to be respected and aided by their chil-

dren, and of children to provision, protection, and instruction, become sacred only in the light of God's will.

Chastity, honesty, and truthfulness, liberty, rights of property, and the sacredness of life, are secured in human intercourse only in so far as the conscience of man is brought to feel the authority of God.

I know that the position here assumed is a radical one, but I am persuaded that it cannot be successfully controverted. The Bible, as an expression of the divine will, is our rock, our shield, and sun. Religious and moral darkness pervades the souls of those who spurn its authority.

The Bible, nothing else, and a Bible ministry, nothing less, are the greatest blessings connected with the purity, peace, prosperity, and progress of a community. The ministry should have no entangling alliances with secular affairs. And as Christ personally taught the apostles before sending them forth, and as he selected Paul, who was mentally endowed, to preach to the Gentiles, so even yet the ministration of the Spirit requires that the man in the pulpit shall be instructed in all that pertains to the Kingdom of God, and the name of Jesus; that he may bring forth things new and old, and rightly divide the word of truth. Let the preacher keep back nothing that is profitable, nor shun to declare all the counsel of God.

As an additional and important thought, let the man in the pulpit never be under the necessity of saying, "Do not as I do, but do as I say;" but let him be able to say with Paul, "Follow me, as I follow Christ," and be exemplary in word, in behavior, in charity, in spirit, in purity, in all things; showing himself a pattern of good works, and uncorrupt in doctrine. By thus taking heed to himself and to the doctrine steadfastly, he will save both himself and them that hear him.

And now, in conclusion, may the Great head of the church speed the time when the trumpeters shall give no uncertain sound in any part of the line in God's great army; and when the church shall put on her strength, her beautiful garments of purity, and peace, and love, and be led forth as fair as the moon, as terrible as an army with banners, on her heavenly mission, under the one captain of salvation, Jesus Christ.

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## OUR PIONEERS AND THEIR WORK.

Rev J. P. Underwood, of Cleveland, was announced, but from sickness was unable to attend.

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At the conclusion of Elder Conrad's address, John Dooson presented a fine illustrated Bible to Rev. B. W. Arnett; after which the Doxology was sung, and Bishop Payne pronounced the benediction.

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The semi-centennial exercises closed on Tuesday night with a Love Feast, conducted by Rev. Jeremiah Lewis of Brown's Chapel. The congregation was large, and all were thankful to God for his mercies vouchsafed to them.

## APPENDIX.

### THE BENEVOLENT AND CHARITABLE SOCIETIES OF CINCINNATI, O

The following is a list of the various charitable and benevolent organizations among the colored people, who are doing a good work in our midst.

THE DISCIPLE CHURCH, Harrison street, east of Broadway, was organized by Elder Gilbert Lamb, July 25, 1846. The church and ground is valued at \$10,000. The number of members is eighty.

#### PRESENT OFFICERS.

*Pastor*,—Rev. Rufus Conrad.

*Elders*,—Thomas Marshall, Isaac Wilson, Benjamin King.

*Deacons*,—Thomas Price, Peter Fleming, Benjamin Butler.

*Deaconesses*,—Eliza Triplett, Laura Burgess, Lottie Collins, Sarah Marshall, Jane Price.

*Trustees*,—T. Price, Isaac Wilson, Wm. D. Goff.

*Treasurer*,—Thomas Marshall.

*Clerk*,—W D. Goff.

*Treasurer of Charity Fund*,—Isaac Wilson.

UNITED BRETHERN SOCIETY, of Walnut Hills, was organized Oct. 17, 1864.

#### PRESENT OFFICERS.

*President*,—Wm. H. Woodyear.

*Vice President*,—David Fox.

*Secretary*,—W H. Bush.

*Assistant Secretary*,—Andrew Jackson.

*Treasurer*,—Hartwell Parham.

*Con. Attorney*,—Frank Reeder.

*Chaplain*,—George Moss.

*Board of Stewards*,—Luther Greaves, Charles Hagan, Henry Steward, Wm. Groomes.

*Board of Investigators*,—Augustus Frierson, David Braxton, Rolla Pryer, Cicero Moore, Henderson Scott, Henry Shaffers, Emanuel Smith.

The object of the association is to relieve its members when sick, and bury them when dead. They also make some provision for the orphans.

BUTLER LODGE, No. 15, INDEPENDENT ORDER GOOD SAMARITANS, was organized August 15, 1870.

*Motto*—Love, Purity, and Truth.

*Object*—Mutual Relief, and Temperance.

*Present Officers*,—James Gayles, W P C.; Wm. Woodyear, W C.; Wm. Gates, W V; George Moss, W P.; Cicero Moore, W R. S.; George Frazier, W F. S.; Lewis Swanson, W T.; P. Sanders, W Con.

DORCAS RELIEF SOCIETY was organized Feb. 22, 1866, by Minnie Mitchell and others. The object of this society is to help the poor, relieve the sick, and bury the dead. It is charitable in the full sense of the word. The present officers are :—

*President*,—Francis Strange.

*Vice President*,—Elizabeth Frierson.

*Secretary*,—Mary Cruitup.

*Assistant Secretary*,—Laura Webb.

*Treasurer*,—Delphia Elkins.

*Conductress*,—Clarissa Shaffers.

*Sick Committee*,—Lucinda Whitlow, Rhoda Hall, Mahala Sullavou.

UNITED DAUGHTERS, Walnut Hills, was organized March 25, 1869. The present officers are :—

*President*,—Mary E. Smith.

*Vice President*,—Mary Scott.

*Secretary*,—Julia Brodie.

*Treasurer*,—Rebecca Darnes.

*Chairman of Investigators*,—Mary E. Fox.

*Chairman of Board of Stewards*,—Jane Brown.

Mutual protection and relief is the object of the society.

THE SISTERS OF THE GOOD SHEPHERD was organized Oct. 28.

1872. The design of the association is to help Brown's Chapel build a house on the new lot. The following are the officers :

*President*,—Laura Webb.

*Vice President*,—Delphia Elkins.

*Secretary*,—Mary Cruitup.

*Assistant Secretary*,—Sallie B. Owens.

*Treasurer*,—Clarissa Shaffer.

STARS OF THE WEST, Golden Link Lodge. Grand officers:

*Grand Master*,—James Batties.

*Grand Officers*,—Elizabeth Smith, Ann Harris, Mary Crouter, Emma Mathews.

*Grand Treasurer*,—Eliza Thomas.

*Grand Assistant Treasurer*,—Eliza Redford.

*Grand Marshall*,—Henry Harris.

*Grand Chaplain*,—J. Wills.

*Secretary*,—Mary Pleasant.

*Investigating Board*,—Mary Robinson, Eliza Fleming, Mrs. Munro, Jane Cuskens.

*Staff Bearers*,—Laura Hunter, Mary Green, Bettie Johnson, Susan Miller.

*Sick Committee*,—Augustus Scott, George Carter, Annie MacCadden.

RELIEF UNION, of Plum Street Baptist Church, was organized August 9, 1868, by the members of the church. The initiation fees were only 15 cents, and the monthly dues 12 cents. The initiation fees now are \$3.00, and the monthly dues 25 cents. The number of members in good standing is about thirty. The following are the present officers :

*President*,—Wm. F. Fleming.

*Secretary*,—Rev. Thomas Webb.

*Treasurer*,—Rev. R. W. Scott.

The object of the society is the mutual benefit of its members.

BANNAKER'S LODGE, No. 2, OF INDEPENDENT ORDER OF GOOD SAMARITANS, was organized Sept. 4, 1856, by Edward M. Thomas, R. W. N. Grand Chief. The following were the charter members : Leven Brown, Alexander Taverns, John McCallister, John M. Hawkers, Joseph Countee, Charles Henry, James Tur-



bein, Nathaniel Southall. The motto of the order is Love, Purity, and Truth. The object, the mutual benefit of its members.

*Present Officers*,—David Turner, W P C.; Jacob Shaw, W C.; Robert Cruitup, W V.; Silas Redman, W P.; Joseph S. Shaw, W R. S.; John McCallister, W T.; Henry Smith, W Cond.; John H. Terry, W. I. S.

MOUNT MORIAH LODGE, No. 1, DAUGHTERS OF SAMARIA, was organized July 14, 1853, by Samuel Van Brakle, R. W N. Grand Chief. The following are the charter members: Rebecca Darnes, Jane Taverns, Priscilla Ware, Ann Smith, Catharine Brown, Mary Ann Butler, Martha G. Johnson, Minerva Butler. The object of the organization is th promote the cause of Temperance and Benevolence.

*Present Officers*,—Priscilla Ware, W P P. D.; Eliza Fleming, W P. D.; Irena Haskens, D. F.; Eliza J. Henry, W F.; Sarah Marshall, W R.; Mary Ann Brown, D. F.; Eliza D. Thomas, D. L.; Sophia Haggerman, D. Con.; Louisa Brown, D. P.; Anne Hatcher, D. K.

Number of members, 50.

The society meets in Allen Temple the second and fourth Tuesday of esch month, at 3 o'clock, P M.

THE OHIO STATE GRAND COUNCIL, No. 6, OF THE INDEPENDENT ORDER OF GOOD SAMARITANS AND DAUGHTERS OF SAMARIA, was organized in May, 1868, by Samuel Van Brakle, Right Worthy Grand Chief of the Order.

*Present Officers*,—John McCallister, R. W G. P. C.; Leven Brown, R. W G. C.; Elias Wallace, R. W G. D. C.; Peier Buller, R. W G. V C.; George Moss, R. W G. P.; Eliza J. Henry, R. W G. S.; Julia Brodie, R. W G. Ass't S.; H. J. Hallaway, R. W G. Con.; Lewis Swanson, R. W G. I. S.; David Turner, R. W G. O. S.; Priscilla Ware, R. W G. T.; Rev. B. W. Arnett, R. W G. O.

THE SEWING CIRCLE OF ALLEN TEMPLE was organized in 1864, during the administration of Elder Shorter, with the title of "The Daughters of Conference." The object of the association then was to assist the ministers of the Ohio Annual Conference who

did not get their allowance from their several charges. This they continued to do annually until 1870, when the Temple was purchased. The society was re-organized by Elder Johnson, for the purpose of helping to pay the indebtedness of the church. It has contributed, since the purchase of the church, the handsome sum of \$2,560. The following are its present officers:

*President*,—Priscilla Ware.

*Vice President*,—Mary J. Truley.

*Secretary*,—Eliza Henry.

*Treasurer*,—Martha Russ.

The following committee assisted in getting up the Semi-Centennial Supper, for Monday evening, Feb. 9, 1874:—

Lottie Watkins.	Maria Scott.	Deborah Brown.
Emma D. Brown.	Sarah Madison.	Louisa Fletcher.
Sarah Bullett.	Fanny Porter.	Elizabeth Lewis.
Martha Rowley.	Ellen Coleman.	Martha Smith.
Josephine Smith.	Ophelia Coleman.	Ellen Boyd.
Susan Martin.	Jennie Todd.	Isabella King.
Sarah Roberts.	Frank King.	Anne Smith.
Eliza Shoocroft.		

Bro. Levin Brown is the Father of the Good Samaritans of the West. He has been their Chief for a number of years; and for forty years has been the advocate of temperance and benevolence.

Sister Eliza J Henry, the present Grand Scribe, has been a faithful worker, and has done much to advance the cause of the Daughters of Samaria, and to spread the principles of love, purity, and truth among her people.

THE CHRISTIAN AID ASSOCIATION was organized Oct. 8, 1872. The object of the association is to assist the church, and to make money to pay Allen Temple's indebtedness. The present officers are:—

*President*,—Sidney Quills.

*Vice President*,—Sarah A. Williams.

*Secretary*,—James H. Smith.

*Assistant Secretary*,—Charles Williams.

*Treasurer*,—Amey Peterson.

Number of members, 60.

The association has done a good work the last year; they have given the church, since May last, the sum of four hundred and twenty-one dollars.

SONS OF LIBERTY.—Organized August 1, 1852. The present officers are:—

*President*,—Alex. Sanders.

*Secretary*,—Geo. W. Fry.

*Assistant Secretary*,—Wm. Steele.

*Treasurer*,—Thomas Price.

*Orator*,—Hartwell Parham.

*Marshall*,—Jos. Hunster.

*Sergeant-at-Arms*,—Henry Prentiss.

*Board of Investigators*,—Chas. Henry, John Alston, Chas. Keys.

*Board of Stewards*,—John Wyatt, Thos. Tolbert, John Goodall, Samuel Merrill.

*Commissioner*,—Chas. Sanders.

Number of members 35.

UNION CENTRAL LODGE, No. 1, AMERICAN PROTESTANT ASSOCIATION, instituted Jan. 16, 1872.

*Present Officers*,—Geo. W. Fry, W. M.; James Taylor, D. W. M.; Thos. Floyd, R. S.; George Fisher, F. S.; Jno. Steele, A. S.; Elias Polk, Treas.; Robert Bonner, O. T.; Geo. Crow, I. T.; Alex. Sanders, Con.; Nathan Vance, A. C.; Geo. Collins, Chap. Number of members 140.

THE FEMALE AMERICAN ASSOCIATION was organized Sept. 25, 1848. The first four years the society numbered 180; at this time it numbers 50. The larger portion of its old members are dead. The present officers are:—

*President*,—Mrs. Sarah Madison.

*Vice President*,—Mrs. Sarah McCune.

*Secretary*,—Mrs. Eliza J. Pool.

*Treasurer*,—Mrs. Mary L. Brown.

*Sergeant-at-Arms*,—Mrs. Laura Burgess.

*Marshall*,—Mrs. Ann Lanning.

*Board of Investigation*,—Mrs. Sarah Anderson, Sarah Smith, Kitty Williams, Francis Branch.

*Sick Committee*,—Charley Woods, Patsy Mounday, Francis King, Lucy Mann.

CINCINNATI LODGE, NO. 1, INDEPENDENT ORDER STAR IN THE WEST.—The object of this society is to encourage all enterprises that may redound to the honor, credit, and independence of the “Star in the West,” and promote industry, virtue, and love among its members; to secure sympathy and relief for the unfortunate and distressed; to bury the dead and elevate the living; and generally by love, seek to spread the true principles of charity. The principles of our order are Faith, Hope, and Charity. Upon these three pillars rests the structure of our institution. This lodge was established in 1868 under the auspices of Rev. E. S. W. Hammond. Owing to some incompetence it failed, but was re-organized in 1872.

*Present Officers*,—Henry Foster, Grand Master; Henry Banks, Chaplain; Peter Butler, Chief; Martha Rowley, President; Maggie White, Vice President; Dr. Danbridge, Marshall; Mary Rowley, Treasurer; Julia A. Perry, Ssecretary.

We have only one lodge under our jurisdiction, Silver Star Lodge, No. 2, of Lockland, Ohio, with the following officers:

*Present Officers*,—Gilbert Payne, Chief; Daniel Garret, President; Wm. Johnson, Treasurer; Andrew Scott, Chaplain; Maria Gray, Secretary.

DAUGHTERS OF UNION.—Organized A. D. 1850.

*Present Officers*,—Ann Smith, President; Lettie Sayles, Vice-President; Maria Ssyles, Secretary; Luvina Moore, Treasurer; Elizabeth C. Buckner, Elizabeth Allen, Mrs. Samuel Junkins, Sick Committee; Hannah Holland, Standing Committee. Number of members, 12.

THE SONS OF ENTERPRISE, was organized in 1851, on the following principles: Whereas, our elevation and independence rests in a great degree upon the use of the means in our power, therefore we, the undersigned, have mutually agreed to form an Association, to be known as the “Sons of Enterprise,” for the purpose of enhaneing each other’s interests, in rendering mutual aid and assistance; to this end, we adopt for our government, the following Constitution:

Article I.—This Society shall be known and designated by the name of “The Sons of Enterprise.”

Article 2.—The object of this Society shall be to encourage such enterprises as shall effect the above design;—such as the purchase of Real Estate, the erection of Public Halls, etc. Also, to promote industry, temperance and virtue among its members. Its officers are: J. Johnson, W C.; W J. Toney, W P.; J. W White, W S.; R. S. Burns, W T.; W D. Goff, W M.; B. Johnson, Comr; J. G. Marshall, S. A; J G. Hamilton, M.;

*Council A.*—T. E. Roots, J. Freeman, R. O. Wright, P Smith, Wm. Berry, Rich'd Scurry.

*Council G.*—W D. Goff, Jas. Johnson, W J. Toney, J. W White, R. S. Burns, B. Johnson, T. E. Roots, J. Freeman, P. Smith, J. G. Marshall, J. G. Hamilton, Wm. Berry, I. Keith, Thos. Knox, D. D. Step, W Cousins, R. O. Wright, Rich'd Scurry.

*Committee*—I. Keith, Thos. Knox, W Cousins, D. D. Step.

*Trustees*—Jas. Johnson, R. S. Burns, Thos. E. Roots, Wm, J. Toney, J. G. Hamilton, B. J. Schooley, W D. Goff, clerk.

*Members.*—B. J. Schooley, M. Schooley, J. H. Byrant, Wm. Ralston, Geo. Brown, B. Harding, Wm. Conrad, Wm. Carr, Levin Brown, Julius Hawkins.

UNITED SISTERS, organized Nov. 26, 1868, under the following preamble. Sister Maria Callaway mother of this society, and organized by Sister Frances Porter. United we stand, divided we fall; Justice and Truth is our motto. Present officers are:

*President*—Malinda Mosby.

*Vice President*—Sarah A. Williams.

*Financial Secretary*—Mary J. Scott.

*Recording Secretary*—Emma Knight.

*Treasurer*—Malinda McCallister.

*Marshall*—Harriet Bush.

*Investigators*—Eliza Cotrell, Louisa Fletcher, Mary Carey.

*Sick Committee*—Hannah Werles, Eliza Allen, Maria Henning, Martha Elliott.

INDEPENDENT DAUGHTERS OF HOPE, organized May 8, 1873, to be governed by the following constitution. Sister Frances Porter mother of this society, and organized by Sister Frances Porter. United we stand, divided we fall; Justice and Truth is our motto.

*President*—Fannie Porter.

*Vice President*—Louisa Brown.

*Secretary*—Harriet Dickson.

*Treasurer*—Eliza Newman.

*Marshall*—Harriet Libby.

*Investigating Committee*—Lucinda Madden, Lottie Qualls, Mary S. Burns, Nancy Rouse.

*Sick Committee*—Dolly Gibbs, Alice Dobson.

THE UNITED COLORED AMERICAN ASSOCIATION was organized in 1844. The officers consist of a President, Vice President, Secretary, Assistant Secretary, Treasurer; four Stewards, Commissioners of Balls and Urns, Marshall, Sergeant-at-Arms, and nine Trustees; all of whom are elected annually on the first Monday in August.

*Present Officers*,—Willis Felton, President; J. I. Mann, Vice President; C. F. Buckner, Secretary, Wm. N. Jones, Assistant Secretary; Gabriel Strange, Walter Calaway, Ready Fisher, John Elkins, Samuel Junkins, Board of Stewards; Albert Jenkins, Leven Brown, Wm. H. Wilson, Robert Gordon, Hartwell Parham, T. E. Knox, Henry Sullivan, Lloyd Johnson, John H. Porter, Board of Trustees.

This association hold their regular meetings on the first Tuesday of each month, at 8 o'clock, P. M. The association purchased three acres and three hundred and one thousandths of an acre of land in 1847, and it was consecrated a burying ground, and its title, the Colored American Cemetery. All that part of land being part section nine, in the third township, and is recorded in book No. 128, page 374, Hamilton Co., Ohio. The membership numbers forty-four.

ZERIBABEL'S COMMANDERY, No. 1, of Cincinnati, O., was organized June 3, 1873, the following being the elected officers: O. S. Burton, Eminent Commander; Wm. Bell, Generalissimo; Wm. Arindell, Capt.-General; Isaac E. Black, Prelate; Chas. Johnston, Senior Warden; Wm. J. Hunt, Junior Warden; Wm. M. Wilson, Treasurer; Wm. H. Palmer, Recorder; R. C. Hatton, Standard Bearer; Henderson Harris, Sword Bearer; Zachary Taylor, Warden; Benj. F. Smith, Sentinel. Number of members, 34.

HENDERSON ENCAMPMENT, No. 8, was organized Aug. 13, 1850, by Enos Hall, Dept. Grand Master, and Uriah Cooper, Grand Secretary. The following were the officers duly installed as per warrant: Shelton Morris, M. E. Commander; G. T. Watson, Generalissimo; Sam'l J. Wilcox, Capt.-General; Wm. Darnes, Prelate; Charles Satchell, Standard Bearer; Samuel Wilson, Chancellor; D. G. Harris, Recorder; Rev. T. W. Stringer, Treasurer; W. Cassey, Sword Bearer.

These officers continued to fill their various positions until June, 1873, when the following were elected and installed: Sir Thos. W. Stringer, Eminent C.; J. Tosspot, Generalissimo; I. Delaney, Capt.-General; J. Freeman, Prelate; W. D. Goff, Recorder; J. A. S. Clark, Treasurer; B. Laning, Standard Bearer; P. Bartley, Sword Bearer.

THE GRAND CHAPTER FOR THE WEST, was organized Aug. 20, 1850, under a dispensation granted by Dr. M. R. Delany, Dis. Dept., National Grand Master, with the following companions as active members; A. B. Lewis, Grand High Priest; Wm. Darnes, Dept. High Priest; J. G. Johnson, Grand King; Shelton Morris, Grand Scribe; Milton Franklin, Grand Treasurer; C. A. Rockburn, Grand Secretary.

The above officers served until June 24, 1873, when the following officers were duly elected and installed: Rev. T. W. Stringer, G. H. P.; J. Tosspot, Dep. H. P.; J. A. S. Clark, G. K.; Dr. C. F. Buckner, Grand Scribe.

Benj. Laning, Isaac Delaney, P. Bartley, W. D. Goff, H. Lewis, J. Freeman, S. J. Tate, R. Fortsom, W. H. Moore, are also officers, but their titles could not be correctly ascertained by the writer to insert in proper order.

SALEM COURT, No. 2., was organized July, 1864, by Daniel Decker, William Darnes, Jackson Moore, and Dr. C. F. Buckner. The following officers were elected and installed: Martha Howard, M. A. H. J.; Jonathan Tosspot, W. J.; Eliza J. Henry, Secretary; Isabel Good, Treasurer; Ann Laning, I. G. K.; Maria Scott, O. G. K.

*Board of Directors*—James Holland, Wm. D. Goff.

*Members*—Louisa Delaney, Julia Rice, Julia Miller, Jane Tolliver, Harriet E. Lewis. Hannah Holland, Susan Banks, Lucy

Day, Ann Asbery, Nancy Hall, Nancy Dickson, Louisa Buckner, Susan Fisher, Martha Ellis, Mary Harris.

SHARON COURT, No. 1., CINCINNATI, O., was organized August 26, 1870, by William Darnes, D. H. P. Present officers: Melinda McCallister, M. A. H. J.; Charles Henry, F. S.; Lucy Hunt, Secretary; Sidney Quills, Treasurer; Eliza Fleming, I. G. K.; John McCallister, G. G.

*Board of Directors*—Dr. C. F. Buckner, E. T. Page, John Freeman. *Members*—Louisa Taylor, Eliza Page, Melinda McCallister, Susan Tinsley, Adaline Narcess, Eliza Fleming, Emily Berry, Margaret Lee, Patsy Phelps, Feraby Dancy, Charlotte Wills, Lucy Hunt, Ann Smith, Martha Freeman, Mary Truly, Eliza J. Pool, Sidney Quills, Mary J. Cane, Cecilia Wright, Henrietta Harris, Martha Clark, Elisabeth Wesley, Mrs. Hopes.

PRINCE WHITE CHAPTER, No. 1., ROYAL ARCH MASONS,  
CINCINNATI.

*Officers*—M. E., George H. Bailey, H. P.; E., William H. Palmer, King; E., C. W. Bell, Scribe; Comp., C. Calloway, Treas.; Comp., S. W. Clark, Sec.; Comp., W. Arindell, C. H.; Comp., I. E. Black, P. S.; Comp., W. M. Nelson, R. A. C.; Comp., C. W. H. Johnson, M. 3d V; Comp., W. Rippleton, M. 2d V; Comp., R. Fisher, M. 1st V; Comp., B. F. Smith, Guard. Number of members, 54.

CORINTHIAN LODGE, No. 1., F. A. M., CINCINNATI.

*Officers*—Peter H. Clark, W. M.; Milton Crown, S. W.; Samuel Phelps, J. W.; Charles Henry, Treas.; Lewis D. Easton, Secretary; Henry Smith, S. D.; Henderson Harris, J. D.; David Curtis, S. St.; Wm. Steele, J. St.; Benjamin F. Smith, T. Number of members, 80.

TRUE AMERICAN LODGE, No. 2., F. A. M., CINCINNATI.

*Officers*—Samuel W. Clark, W. M., Geo. H. Bailey, S. W.; Wm. M. Nelson, J. W.; Wm. H. Harrison, Treasurer; W. Underwood, Secretary; Henry Williams, S. D.; W. Rippleton, J. D.; James Gatewood, S. St.; Wm. Scott, J. St.; Benj. F. Smith, T. Number of members, 50.

ST. JOHN'S LODGE, No. 3., F. A. M., CINCINNATI.

*Officers*—Chas. W. Bell, W. M.; John H. Troy, S. W.; Wm. Ed-



rington, J. W.; Jas. A. Washington, Treasurer; Jno. S. McLeod, Secretary; John Hillman, S. D.; Wm. Bryant, J. D.; Morris Vena, S. St.; Jas. L. King, J. St.; Chas. Crocket, T. Number of members, 35.

FRANKLIN CHAPTER, authorized and instituted in 1867, in the city of Cincinnati, O.

*Officers*—Jonathan Tosspot, High Priest; Dr. C. F. Buckner, King; William Moore, Scribe; John Freeman, Captain of the Host; Peter Bartlett, Principal Sojourner; Isaac Delaney, Royal Arch Captain; John McAllister, Master of the Third Vail; Robert Bloom, Master of the Second Vail; Fielding Hall, Master of the First Vail; James A. S. Clark, Treasurer; W. H. Goff, Secretary; Allen W. Henson, Chaplain; Benj. Laning, Guard.

THE INDEPENDENT ORDER OF UNITED BRETHREN was organized August 1, 1865, with the following declaration of principles:

The object of this organization is the education of its members in their rights and duties, to encourage industry, promote union and good morals, and to secure unity of action among its members, so as to promote these principles.

The following Grand Lodge officers were elected and installed June, 1873: Jesse S. Fossett, Gr. President; William G. Hill, Gr. Vice President; Reuben W. Cousins, Gr. Secretary; Spain McMellen, Gr. Treasurer; Jackson Martin, Gr. Chaplain; James A. Mosby, Gr. Commander.

#### SUBORDINATE LODGES.

QUEEN CITY LODGE, No. 1, of Cincinnati, O.—J. S. Fossett, President; S. McMellen, Vice President; R. W. Cousins, Secretary; W. G. Hill, Treasurer. Number of members, 36.

ST. LUKE'S LODGE, No. 2, of Newport, Ky.—Isaac Henson, President; Granville Bush, Vice President; Orricer Ecton, Secretary; Jackson George, Treasurer. Number of members, 18.

ST. FRANCES' LODGE, No. 3, of Covington, Ky. James Conners, President; Julius Miller, Vice President; Nora Clark, Secretary; Holton Patterson, Treasurer. Number of members, 25.

### NEW ASYLUM FOR ORPHAN AND FRIENDLESS COLORED CHILDREN.

The organization of the Colored Orphans' Asylum in Cincinnati, was mainly due to the exertions of Mrs. Lydia P. Mott, an estimable and sympathizing lady, a member of the society of Friends.

She visited Cincinnati in 1843 and '44, and seeking to make herself acquainted with the wants of the colored people, determined to assist them in establishing an asylum for the many colored orphans who then needed care. She enlisted in this good work a number of prominent people, white and colored, male and female.

Among the white men who aided by counsel and means, may be named Salmon P. Chase, Christian and William Donaldson, Richard Pullan, Hiram S. Gilmore, Samuel Lewis, Jos. Claypool, Dr. Mendenhall, and many others of less note.

Of the colored men, there were John Woodson, Richard Phillips, Reuben P. Graham, Charles Satchell, Louis P. Brux, William Darnes, Wilson Bates, Wm. D. Brown, and Michael Clark.

Mrs. S. B. McLean, Mrs. Lydia P. Mott, Mrs. Eustis, Mrs. S. A. Ernst, Mrs. Hannah Cooper, white ladies, joined themselves heartily to Mesdames Mary Gordon, Ann S. Tucker, Rebecca Darnes, Charlotte Armstrong, Eliza Clark, Ruthellen Watson, and Miss Mary Liverpool, in the good work of founding a home, which was destined to shelter hundreds of helpless children, who would otherwise have been the helpless victims of poverty, and many times of vice.

The society was organized in July, 1844, William Donaldson officiating as treasurer until the permanent organization, and Reuben P. Graham as secretary.

A charter, drawn by Hon. Salmon P. Chase, was granted by the Legislature of Ohio, February 8, 1845. By that instrument, William Donaldson, John Woodson, Richard Phillips, Christian Donaldson, Reuben P. Graham, Richard Pullan, Charles Satchell, Louis P. Brux, and John Liverpool, were constituted the first board of trustees.

The charter was amended in 1867 in several particulars, viz: The asylum is permitted to care for friendless, as well as orphan children; the capital stock was increased from fifty to one hundred

thousand dollars; permission was given to the trustees to sell or mortgage the property, if found necessary; subscriptions were permitted to be received at the annual meetings, instead of being paid on or before the 5th day of April next preceeding the annual meeting; the corporate name was changed to New Asylum for Orphan and Friendless Colored Children of Cincinnati.

Considerable trouble was experienced in finding a suitable house within the means of the society, which, notwithstanding the strenuous efforts of its officers, and of Messrs. Thos. Woodson, Charles Satchell, and Wiley Reynolds, pastors of the three leading colored churches in the city, grew slowly.

At last a dilapidated building, belonging to the late Nicholas Longworth, was found, which he agreed to let them have for three years, free of cost, but subject to a rental of twelve and a half dollars per month thereafter. It was much out of repair, needing about three hundred dollars to put it in habitable condition.

The ground on which the building was placed belonged to Judge Burnet, who demanded a ground rent equal to that paid for the building.

The building was purchased in 1846 for the sum of \$1,200, and the ground in 1852 for the sum of \$2,400.

The first matron was Mrs. Eliza Harbeson, whose husband acted as steward, their united salary being two hundred dollars.

The matrons have been successively, Mrs. Eliza Harbeson, Mrs. Susan Bowler, Mrs. — Thomas, Mrs. Catherine Coffin, Mrs. D. G. Harris, Mrs. Doram, Mrs. Stith, and Mrs. Eliza Armstead.

For a time, efforts were made to maintain a school in the Asylum, which failed, for the plain reason that food and clothing, absolute necessities, were with difficulty provided. Among the teachers, D. G. Harris will be remembered by many

In 1867 the property on Ninth street was sold for nine thousand dollars cash, and an old building in Avondale, which had been used as a hospital for freedmen, was bought, with six acres of ground. The building was remodeled at a cost of thirty-six hundred dollars, and although of wood and frail in structure, has so far accommodated in comfort the children who find a home within its walls.

The purchase and move were good things for the asylum.

The value of the property now held is much greater than that of the Ninth street lot, and promises in time to become so valuable that its sale will enable the trustees to locate the asylum in a new and desirable position, and provide a handsome endowment besides. Its present value is about \$15,000.

In the old building, small-pox, measles, and scarlet fever always found a lodging. In the new home, the good health of the children is remarkable.

For the past twelve years, since October, 1862, the asylum has been under the charge of Mr. Chas. Armstead, as superintendent, and Mrs. Eliza Armstead, his wife, as matron. Never before was the institution so well managed. Mr. Armstead has found food and clothes for the children when the trustees had neither money nor hopes of any. By his upright character, he has won the respect of all; by his kindness, he has made himself actually the father of the orphan; by his intelligent energy, he has made himself necessary to the institution, for which so long and so well he has played the part of superintendent.

Of his excellent wife, too much cannot be said. While many women complain of being buried, when they devote themselves to the care of their own children, she cheerfully devotes her life to the care of these castaways, and folds to her bosom those whose parents have died or abandoned them to perish in the by-ways of a great city.

It would be unjust to close this sketch without naming Mr. Peter H. Clark, who has for twenty-five years served on the board of trustees, taking his father's place; Mr. Wm. D. Goff, who has served for nearly as long a time; Rev. Joseph Emery, who has in many ways befriended the institution; Levi Coffin, whose counsels, money, and labor, have always been at the service of the asylum; also, Mrs. S. A. Ernst, Mrs. Elizabeth Coleman, Mrs. Susan Colson, and Mrs. Mary McLeod, who have served for many years on the board of lady managers.

The following gentlemen compose the Board of Trustees:

*President*,—Jesse Collins.

*Secretary*,—Peter H. Clark.

*Treasurer*,—Willis Felton.

Thos. Colton, Wm. D. Goff, Thos. N. C. Liverpool, Thos. C. Ball, Wm. H. Mann, Robert Scott.

The various colored churches in the city take quarterly collec-

tions for the support of the asylum. The people, in general, are taking a greater interest in the institution now than at any former period in its history. It is hoped that the day is not far distant when the New Asylum for Orphan and Friendless Colored Children will be the pride of our citizens, and receive the support that it ought from every lover of humanity.

### MILITARY ORGANIZATION.

The following Regiment of Militia was organized in 1870, under the State laws, with the following officers:

Colonel, Robt. Harlan	Capt., Louis Gerry	
Major, Henry Ellis	1st Lieut., Stephen A. Douglas	
Ajut., Wm. Franklin	1st Lieut., John Hummins	
Quarter Master, Jesse Oliver	1st Lieut., Chas. Stokens	
Chaplain, Elder W. Shelton	2d Lieut., Jerry Allen	
Capt., Durand Curtis	2d Lieut., Henry Brown	
Capt., John Steele	2d Lieut., Richard Finley	
Isaac Smith	Henry Johnson	George H. Stratton
James Morris	Charles Norris	Andrew Johnson
Louis Carey	Ignatius Clark	John Oberlin
William Harris	James Young	Humphry Taylor
Joseph Brooks	William Thomas	Eli Johnson
Henry Johnson	Henry Harris	Henry Howard
Charley Kenton	Charles Williams	William Pratt
William Wilson	Joseph Mace	Alfred Frederick
Andrew Jackson	Richard Carter	Henry Caskins
William Freeman	Oliver Grant	William Burnside
Frederick Bennett	Thomas White	Samuel Murrell
Daniel Clay	Fredmond Reese	Jackson Butler
William Ferguson	Alfred Clifford	Andrew Dennis
William H. Hunt	H. Wilson	Alfred W. Shaw
James Fisher	Daniel King	James Cherry
Peter Lacks	Benjamin Jackson	Richard Foster
George Starr	William Brown	John Coleman
William Parker	Samuel Johnson	George Hull
William Robertson	Daniel Bruce	Samuel Cruett
John Smith	Thomas Johnson	John Bowman
William McAllister	William Gayles	Thomas Garrett
Charles Henry	Mack Morgan	Joseph Lewis
Isaac Dennis	Peter H. Burton	William Hargraves
James Graves	Nat Nickens	William Johnson
George Nelson	Thos. M. C. Smith	Alonzo Anderson
Henry Nelson	Peter Williams	Thomas Alexander

## LIST OF CONTRIBUTORS.

The following is a list of the names of those who contributed on the occasion of the Semi-Centennial Celebration of African Methodism in Cincinnati, which took place in Allen Temple, Feb. 8, 9, and 10, 1874.

I have thought it best to omit giving the amount contributed by each, believing that the friends who helped us on that day gave according to their means, and for the love they had for the cause of Christ, and not to be seen of men.

We have tried our utmost to have a correct list of the donors: if any friends do not find their names here, they are assured they are not omitted designedly, for I had the aid of several friends in the preparation of this list, that it might be correct.

The total amount of money realized from the celebration was nearly five hundred dollars.

Arnett, Alonzo T. A.	Arnett, Henry Y.	Ashfield, B. Knox
Arnett, Benj. W. jr.	Arindell, J. Robt.	Arindell, W. A.
Arnett, Mary Louisa	Arindell, F.	Arindell, Mrs. M.
Arnett, Anne Louisa	Andersen, Louisa A.	Arminta, Virginia
Ashby, Helen	Arindell, C. M. J.	Allen, Augusta Ellen
Beech, Judah	Burton, Ottawa	Brashier, Coleman
Baker, Dianah	Bryant, Martha	Branch, Fannie
Branch Emmett	Buckner, Wm.	Bird, Mary
Butler, Peter	Burtley, Amanda	Brown, Sarah
Bush, Jas. H.	Bemin, A.	Burton, A. L.
Braxton, Julia	Butler, Mary	Burkley, Amanda
Bennett, C. N.	Bates, Geo. W.	Bunce, Jennie
Bullard, Sarah	Buckner, E. E. J.	Branch, Thos.
Brodie, M. J.	Buckner, F. C.	Brown, Louisa
Bell, Wm.	Buckner, G. G. N.	Buckner, E. C.
Berry, Flora	Baltimore, Wm. H.	Buckner, Dr. C. F.
Bates, Elizabeth A.		
Cunningham, E. A.	Crawford, Amy	Carroll, A.
Carmichael, Henry	Clark, Hattie	Carey, Mary
Campbell, Jones, & Co.	Clark, Emma E.	Crawford, C. S. A.
Crawford, Daniel	Cabel, Hannah	Croan, Louis
Cox, Elistus	Cox, Georgetta	Coleman, Rachael
Clarke, Melzie	Coleman, Willy	Campbell, Martha
Calloway, Walker	Clark, Martha	Campbell, J. T.
Carey, Edmund	Campbell, Eliza	Clark, Sam'l W

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Cox, Alfred B.	Cela, E. B.	Cottrel, S. R.
Cox, Cora	Cook, Henry	Cottrel, A. E.
Duckens, Mary	Doozen, Mary	Dixon, Hattie E.
Dixon, John	Dyer, Mrs.	Douglass, Carrie
Dobson, Alice	Day, Emma	Douglass, Clara V
Doozen, John		
Elbert, Elizabeth	Ewing, Lotha	Ewing, Archie
Edmunson, Andrew	Evans, George	Elbert, H.
Ferguson, Lucy F.	Fletcher, P.	Ford, Mary L.
Forbush, Mattie D.	Fleming, Eliza	Fenley, J. C.
Farmer, Robert	Fitzgerald, Hon. J. W.	Ford, Sarah A.
Farmer, Mary	Freeman, Scott	Fletcher, Louisa
Felton, Libbie	Fuller, Carrie	Felton, Rachel
Folks, Mrs.	Freeman, Naomi	Flenoy, A.
Fox, Mary E.	Felton, Willis	Fry, Emma
Felton, Sarah		
Goins, Flora	Gray, Amanda	Graves, Benjamin
Green, Stella	George, Mrs.	Grant, Nelie
Greenwood, Miles	Gardiner, Harriet	Gardiner, John
Gross, Henry	Graver, Harriet	Greene, Harvie
Gaines, Oscar	Gray, Wm. H.	Grossman, J. E.
Goode, Thos. J.	Greene, Samuel	Gaines, John H.
Gordan, Eliza	Gregory, Hannah	Grant, Hardy
Gaines Charles	Gardiner, Harvey	
Henry, Charles	Harmon, Miss	Hatcher, Anne
Hatfield, M. E.	Hatch, Richard	Howard, Martha
Huntington, Grace	Harris, Anne	Huling, Mr.
Hawley, Jacob	Hatfield, Oliver	Holland, Martha Ada
Hays, Eliza	Hatton, R. C.	Henry, Eliza J.
Hubbard, Henrietta	Harris, Eliza	Henson, Elsa
Howard, Letitia	Holland, Nannie	Holland, Rosa
Hudson, Wm.	Holmes, Irena	Hudson, Sarah
Harris, Geo.	Harper, Nora	Harper, Chas.
Haskins, John W.	Holmes, Hattie	Hunster, Melissa M.
Haskins, Wm. D.	Henry, Charles	Haskins, J. W.
Harmon, Anderson	Harris, Henderson	Hunster, Jos. A.
Haskins, M. A.	Harlan, Col. Robert	Hoston, J. H.
Harris, Geo. Anderson	Harris, Chas.	Hewing, Sombey
Hays, Geo. H.	Holmes, Emma	Hall's Safe & Lock Co.
Ivison, J. L.	Inloes, Nathaniel	Insur'ce Co., Enterprise
Johnson, Annie E.	Johnson, Norvid	Johnson, Thos.
Johnson, Thomas W.	Johnson, Willis	Johnson, Amelia

J. M. C.	Johnson, Richard W.	Jones, Matilda
Johnson, Annie	Jones, Wm. A.	Johnson, C. W. H.
Jones, Lizzie	Johnson, Lloyd	Johnson, Clastrea
Jones, John M.	Johnson, Susie	Jeannetti, Sarah
Johnson, Lizzie	Jenkins, Albert	Johnson, L.
Junkins, Samuel	Jessups, Lion	Johnson, G. W. C.
Johnson, John	Johnson, J. M.	Jackson, Fields
Johnson, Albert B.	Johnson, Sarah E.	
Kline, J. H.	Kyte, Joseph	Kepler, C.
King, Rufus	Kyte, Sarah	Kirker, John
Kane, Mary Jane	King, Isabella	Kingoold, Mr.
King, Harriet	Knox, Henry H.	Knox, Thos. Gordon
Knox, Thomas E.		
Lewis, Lucy K.	Longstreet, Lizzie	Lucas, Arabella
Lee, Eliza	Lee, Margaret	Lewis, Isaac A.
Lee, Burgess	Lee, James	Leavell Bourne
Lewis, Minnie	Lee, Margaret	Lewis, Louisa
Mosee, Mr.	Morgan, Mary	McDonald, Charlotte
Meet, A.	Mosby, James A.	Mitchell, A. H.
Morgan, Mary Jane	Marchand, Laura	Moore, Minnie
Morris, M.	Middleton, Hannah	Moseby, Melinda
Moore, C. H.	Moore, Charles	Moulton, Francis
M. N. A. F.	Masterson, J.	Manns, Lucy
McAllister, John	Moore, Levinia	Moore, Mary
Morgan, George	Mith, L.	Morton, Iola
McAllister, Grafton	McAllister, Melinda	Mattison, Laura
McKinney, Artimecia	Moore, Cicero	Masterson, Caroline
Mathews, James	Masterson, Ellen	Mason, Hannah E. G.
Miller, H. M.	McNicken, Adaline	Mathews, Sylvia
Nickens, O. T. B.	Nelson Mary	Nelson, Mary P.
Nolan, Annie	Newman, Eliza	Narcese, A.
Nickens, Harriet	Narcese, C.	
O'Connor, Mrs.	Owens, Mrs.	Oscar, Stephen
Perry & Morton	Pool, E. J.	Peterson, America
Page, E. T.	Paine	Perry, Aaron F
Peterson, James	Phelps, Anne	Phelps, Samuel
Pool, Ulysses	Peterson, Flora	Peterson, Eugenia
Peterson, George	Parmer, W. H.	Pugh, Hon. George E.
Peterson, Amy	Parmer, Sarah	Phelps, Elenora
Pool, Addie R.	Phelps, Laura J.	Picket, Henry
Pool, Ellen J.	Peterson, Eugene	
Quills, Benjamin W	Quegle, Richard	Qualls, Lotta
Quills, Sidney		



Rickston, Mr.	Roots, Letha L.	Roots, Eddy O. Freddy
Renner, J. B.	Rue, Catherine	Robinson, Joanna
Rogers, Bell	Reid, Willie	Roots, Clarence E.
Roots, Mr. & Mrs. C.	Roberts, Sarah	Robinson, Elizabeth
Robinson, Mary A.	Robinson, Benjamin	Roots, Mary L.
Roots, Aetna	Redman, Caroline	Richardson, Hattie
Redman, Silas		
Shipp, Fanny	Scott, Clara Jane	Smith, Laura Edna
Southall, Ann	Scott, Charles	Saunders, Nora E. L.
Scott, Celestina B.	Saunders, E. M. J.	South, Mary J.
Scott, Charles W.	Saunders, John	S. C. P.
Shaw, Wm. Edward	Saunders, Jeremiah	Smith, Dr.
Sayles, Letitia	Saunders, James	Smothers, Jane
Shaw, Joseph S.	Smith, Charles	Simmons, G.
Shelton, Adaline	Scott, Mary Jane	Sargent, Robert
Shaw, Georgiana	Saunders, Annie	Smith, James H.
Scott, Eliza J.	Stephany, M. James	Sperlock, Margaret
Scott, Nanny	Sherwood, J. W.	Smith, Harriet
Sit, Ford	Simmons, Harriet	Simpson, Mrs.
Shorter, Louisa	Saunders, Amanda E.	Sperlock, Margaret
Stephenson, Maria	Saunders, Linnie	Solo Mattie
Stubelfield, Ann	Smith, Robert E.	Sayles, A.
Thompsons, Thomas	Terry, John H.	Turner, Wm. P.
Truman, William	Tolliver, J. E.	Thornburg, John
Todd, Rebecca	Taylor, Alice	Turner, Arthur
Turner, John	Tillman, Delzinia	Terry, Simon
Tate, John H.	Todd, Hatty	Tillman, S. J.
Trueley Mary J.	Turner, Ann Maria	Todd, Annie
Thomas, Eliza	Turner, Alfred	Taylor, K.
Truely, Desdemonia	Turner, Z.	Turner, D.
Uphoff, G. H.		
Valentine, Nancy	Vick, Emma	Vaull, George
Wright, Celia	Wilson, Hugh C.	White, Cora A.
Williams, Lotta	Ward, John	Warren, James A.
Wilson, Blanche	Weatherspoon, Jane	Waggoner, John T.
Werles, S. A.	Williams, Richard	Williams, C.
Werles, Benjamin B.	Williams	Wood, Mahala
Williams, Chas. A. S.	Watson, John B.	Woods, Susie
Wright, Chas. H.	Wilson, E.	Williams, Milton
Willis, Martha Jane	Wilson, S.	Wood, Rosa
Williams, Sarah A.	White, Adaline	Wills, Charlotte
Williams, James	Williams, Laura B.	Williams, C. A. S.
Williams, Maria	Wallace, Laura B.	White, Richard
Willis, Maria	White Theresa	
Yates Mrs. Elizabeth	Yates, George	